THE 8° T. 40. 91

CATHOLIC-SCRIPTURIST:

OR, THE

PLEA

OF THE

ROMAN CATHOLICS.

SHEVVING

The Scriptures to hold the Roman Faith in above Forty of the chief Controversies now under debate.

Rom. 16. 17.

Now I beseech you, Brethren, mark them which cause Divisions, and Offences, contrary to the Doctrine which ye have learned, and avoid them.

The Third Edition more Correct.

By *Joseph Mumford*, Priest, of the SOCIETY of JESUS.

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THE PREFACE.

1. NOw I beſeech you, Brethren, *mark thoſe which cauſe diviſions, and offences, contrary to the Doctrine which ye have learned, and avoid them*, Rom. 16. verſe 17. Theſe words were the words of God, and of Truth, as well in the year 1517. as at this preſent year. Had any good Chriſtian ſpoken theſe words in that foreſaid year 1517. all who had heard them, could have made no other ſence of them, but that they were forewarned by them both to *mark* and to *avoid* all Authors *of diviſions and offences contrary to the Doctrine which they had* learned: Yet, as then, there was not any good Chriſtian (unleſs you will account them for ſuch, whom you your ſelves acknowledge to have maintained groſs Hereſies) who did not believe, and pro-

profeſs the *Roman Faith* This was the *Faith and Doctrine* which they had learned. Wherefore, when in that year *Luther* firſt appeared, cauſing *diviſions and offences contrary to the Doctrine which they had learned*, all were bound by the Advice of the Apoſtle, to *mark* and *avoid* the ſaid *Luther*, and all his Adherents and followers.

2. But the World then no leſs addicted to old Vices, than to new Doctrines, did ſhut their Ears to this Advice of the Apoſtle, and did open their Arms to embrace that, which was (in ſo very many Points) *contrary to the Doctrine which they had learned*. And the miſery is, that all thoſe new Teachers, which enſued in whole ſwarms, though they all taught *contrary to what they had learned*, yea, and the one contrary to the other, yet all pretended to teach nothing but Scripture rightly underſtood, which they all affirmed not to have been rightly underſtood, for the foregoing thouſand years, in ſuch points as then they began to queſtion: Yet with the ſame breath, they ſaid, that

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in all those several Points, in which they contradicted the former doctrine (and by doing so caused so great *divisions, and offences*) they did affirm only that to which they were enforced by evident, manifest, and most clear Texts of Scripture. Which was to say that, for the precedent thousand years, no Body had rightly understood, or at least every body had by word and practice contradicted, evident, manifest, and most clear Texts of Scripture.

3. The good Christians of those Ages, and we who adhere unto them, being in the quiet and peaceable possession of what we had learned, were bound (according to the advice of the Apostle) to avoid those new teachers; and it was sufficient for us to shew they taught *contrary to what we had learned*, which they themselves confessed to be true, and was too evident to require proof. But because we stood constantly to maintain *what we had learned*, upon this ground, as the Apostle did bid us; our Adversaries, desirous to bring us from believing to dis-

puting, would be ſtill importunely preſſing us to prove, Point by Point, every Point, which we held, by evident, manifeſt, and moſt clear Scripture. We well underſtood that it was their parts (who affirmed all former Ages, for ſome thouſand years at leaſt, to have thus groſly erred againſt clear Scripture) to make good ſo great, and ſo ſcandalous an accuſation by producing Texts (in the Points under queſtion) of ſo manifeſt, undeniable evidence againſt us, that their Texts, compared to ours alledged in defence of the ſame Points, ſhould make the Truth ſo clear on their ſide, that all might be forced to confeſs they had reaſon to revolt (as they did) from all their Eccleſiaſtical and Civil Magiſtrates, and to frame alſo a new body by themſelves, wholly, and entirely, both in Doctrine and diſcipline, quite different, yea and contrary to all Congregations, as then, upon the face of the Earth.

4. The exorbitancy of this their proceeding will be unjuſtifiable when I ſhall here produce ſo many, and ſo loud-ſpeak-

ing

ing Texts, for above forty of those Points which they misliked in our Religion; yea it was our holding those Points, for which, they said, they were enforced to this so unfortunate *a Division*, But how weakly they were enforced, upon this account. to *cause such divisions and offences*, will easily be seen by any impartial eye which shall attentively peruse on the one side all the Texts, which I shall here alledge for forty five of those Points (for which chiefly they have caused this division) and on the other, the few and inconsiderable, and a thousand-times-answered Texts, which they bring to the contrary.

5. This then is the Plea of us Roman Catholicks, that we ever since our Ancestors in *England* were Christians, have held *the doctrine which we have learned, still avoiding those who taught the contrary.* For that we have done this in no fewer than fifty Points (in which we are most accused of Novelty) hath been demonstrated in a late Book entitled *England's old Religion out of* Bede's *own*

words. And though *Bede* had not been (as he was) the moſt grave, and fam'd Author which ever *England* had; but had been only a *Jack-ſtraw living and writing* before the year 731. (that is above 900. years ago) yet to ſee, in *his words then written*, thoſe *fifty Points* all held, and all practiſed in our *England*, when *England*'s Religion was at the pureſt, cannot but abundantly convince, that we Roman Catholicks did then hold and practiſe what we hold and practiſe now. What is this, but to *hold the doctrine we have learned, avoiding thoſe who teach be contrary?*

6. Yet this is not our whole Plea; for we know it will be objected that what we then learnt was contrary to Scripture; and they moſt mean clear, and manifeſt Scripture, or elſe why did they go againſt the doctrine, and practice which they found agreeing ſo exactly with the doctrine and practice of *old England*, as is unanſwerably Demonſtrated in that Book. But we *furthermore plead*, that in thoſe very Points, in which contradict-

diction, yea and manifeſt contradiction to Scripture, is objected againſt us, we have Scripture ſpeaking ſo fully for us, that no one of thoſe many Religions now tolerated in *England*, can, with any colour of probability, challenge greater evidence of Scripture for their oppoſite Tenets, than we here produce for our undoubtedly ancient doctrine, and therefore this our doctrine even in this reſpect, ought in all reaſon, to be at leaſt as much tolerated as any of thoſe Religions lately ſprung up in *England*. The proof of what I ſay muſt rely upon what ſhall appear to be made good by me in each Point of thoſe forty five here enſuing

7. It only remains that I advertiſe the Reader how impoſſible it is that I, or any one elſe, ſhould cite all Texts juſt in thoſe very words in which he will find them in his *Engliſh* Bible; for you have ſo many ſeveral Tranſlations of the *Engliſh* Bible, that whilſt I oblige my ſelf to follow one, I ſhall make ſure not to follow the other. I conceived the beſt expedient, to avoid

this difficulty would be to follow always either the very words, or the full sense of that *English* Bible which is most universally received. And in this Point I have been so very scrupulous, that I continually admonish my Reader, if at any one time I chance to put down any single Text differing in sense from the *English* Bible, which I have made choice of, as the best Edition of their most received Bible, which is that which was set forth at *Cambridge* 1635. printed by *Thomas* and *John Buck* Printers to that University, which Bible King *James* did cause to be set forth *out of his deep Judgment, apprehending how convenient it was, that out of the Original Sacred Tongues, there should be a more exact Translation*, as is said in the Preface of this Translation dedicated to His Majesty.

A Note to the Catholick Reader.

LEt the Catholick Reader observe, That when we cite the two Books of Samuel, *the Text cited will be found in our two first* Books *of* Kings. *And when we cite here their two* Books *of* Kings, *the Text will be found in our* Bibles *in the two last* Books *of* Kings. *For our Third is their First, our Fourth their Second: So also with them, the* Books *of* Paralip. *be called* Chronicles; *the second of* Esdras *they call* Nehemiah. *In numbring also the* Psalms *they do (from the* 10*th* Psalm) *differ from us, counting still one more than we until they come to* Psalm 147, *which from the* 11*th Verse includes our* Psalm 147. *And thence we go forward with the same account.*

A

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To the Protestant Reader.

I Humbly beg of thee to peruse this Table of the Points here treated, and to turn first to that very Point in which thou thinkest we are less able to give thee satisfaction. And according as thou findest what I shall say, even in that Point, to be more or less satisfactory, so judge of the rest.

The

The First Point.

That Scripture alone cannot be a Rule sufficient to direct us in all necessary Controversies.

1. NO *Roman* Catholick doth deny the Scripture to be a sufficient Rule to direct us in all Controversies, if we take the Scripture rightly interpreted. And therefore all those many Texts which Protestants bring, to prove the Scripture to be our sole Rule of Faith, are very clearly answered, by saying, That all those Texts speak of the Scripture not taken as the Letter sounds (for *the Letter kills*, 2 Cor. 3. 6.) but they speak of the Scripture as rightly interpreted. And Protestants cannot but grant the Scripture rightly interpreted, to be a sufficient Rule of Faith. But what are we the nearer? For now comes the

great Queſtion of Queſtions, Who be thoſe that give the right Interpretation to Scripture?

2. The very ground of all Religions, but the Roman, is the Scripture as interpreted by their own ſelves, after they have carefully conferred, one place with another. For I ask, and ask them again, and again, by whom Scripture ought to be interpreted? They will ſay, By Scripture conferred with Scripture. Here I muſt yet ask them again, By whom the conference of one Scripture with another can be made ſo exactly, that from hence we may come undoubtedly to know the true Interpretation? This Queſtion I will be ſtill asking them, until they can anſwer it. For I am ſure, that if I preſs this Queſtion home, they muſt be at laſt enforced to ſay, that the ground of their whole Religion is, the Scripture interpreted by themſelves, when it hath been carefully conferred by themſelves: ſo that the very ground of their whole

Faith

Faith is deceitful, and fallible, if they themſelves be fallible, either in interpreting, or in conferring Scripture carefully or skilly. If they ſay, Their Interpretation thus made, is undoubted and infallible, then they cannot blame us for ſaying, That the Interpretation of the Church, made with as great care and skill (uſed by her in the exact conference of one Scripture with another) is Infallible.

3. Stay here (Dear Reader) and as thou loveſt thy Salvation, before thou goeſt any further, ponder attentively how fallible and ſubject to a World of Errors the ground of all ſuch Religions muſt needs be, which wholly and intirely are found at laſt to rely upon a meer human Interpretation, after that a meer human and moſt fallible diligence, and skill hath been employed in conferring one Text with another. Then ponder on the other ſide, how incomparably ſurer and more juſtifiable in the ſight of God and Man, the ground of that Faith is, which relieth

indeed on the Scripture; but not on the Scripture as interpreted by private and fallible Interpreters, after their moſt fallible exactneſs of conferring Scripture with Scripture: but which relieth upon Scripture, as interpreted by the Church, after that ſhe (with no leſs exactneſs) hath conferred one Scripture with another in a General Council, having incomparable greater human Abilities, than thoſe of any private mans be, and having the ſpecial aſſiſtance of the Holy Ghoſt, leading his Church into all Truth. Of this Infallibility we ſhall ſpeak fully, Point 5.

4. Now the Scripture (as rightly interpreted by the Church) will ſend us, for the clearing of many Doubts, unto the Church, Authorized by Chriſt to inſtruct and teach us, as in that fifth Point ſhall be evidenced out of Scripture. The difference then between our Adverſaries and us, is, That we affirm the Scripture, as it is rightly interpreted by the Church (after ſhe hath exactly conferred in a General Council,

cil, Scriptur- with Scripture) to be the Rule of Faith; by which ſhe decideth all neceſſary Controverſies. But our Adverſaries (miſliking the dependance on the Church) will have the Scripture, by it ſelf alone, to be a Rule ſufficient to direct each one, who ſhall carefully confer it, to judge all neceſſary Controverſies. This we deny, and though they ſay it in words, yet in very deed they alſo come to deny what they ſay; for let a man mark it well, and he ſhall ſee, that all theſe Sectaries, when they come to the main Controverſie, do not take Scripture alone, as conferred with Scripture only; but they all take Scripture with their own Interpretation, made upon their own conference. And if you tell them they have failed, by not taking due notice of ſeveral other Texts in Scripture, which ſhould have been pondered in their Conference, and would have produced a different Interpretation, they will ſay, Their own Spirit tells them the contrary: ſo that final-

ly, they (who laugh at the Church for truſting to be ſecurely guided by the Holy Ghoſt) come to ground their whole Faith upon the aſſurance of being truly guided by their own Spirit or Judgment; but let us come to what we propound, and let us prove by Scripture, that Scripture taken as they take it, cannot be a ſufficient Rule to direct us in all neceſſary Controverſies. This I prove.

5. *Firſt*, Becauſe to end all Controverſies we muſt at leaſt rule ourſelves by all the Books of Scripture, and we muſt be aſſured we do ſo. This is clear, becauſe by no Text of Scripture it can be proved, that any determined Book, or number of Books, is ſufficient to end all Controverſies. But to do this, the whole number of Books written by any Scripture-Writer is wholly requiſite, ſeeing that no Text ſpeaks of any one, or any determinate number; but all ſpeak of all. Now mark to what paſs this Opinion brings you. For, if we be to judge all neceſ-

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ſary Controverſies by all the Books, which ever were written by any Scripture-Writer, we muſt neceſſarily have theſe Books amongſt us. But we have not in the whole World extant amongſt us divers Books of Sacred Prophetical Scriptures. For no fewer than twenty Books of the Prophetical Penmen of the Holy Ghoſt have quite periſhed, as the Learned *Contzen* proveth in his Preface upon the four Goſpels; and I will prove this as far as is ſufficient by theſe following Texts, *Joſh.* 10. 13. *Is not this written in the Book of Jaſher?* Again, 1 Kings 4. 32. *Solomon ſpoke three thouſand Proverbs, and his Songs were one thouſand and five.* Again, 1 *Chron.* 29. 29. *The Acts of David firſt and laſt, are written in the Book of Samuel the Seer, and the Book of Nathan the Prophet, and the Book of Gad the Seer.* Where be theſe two Prophets Books? Again, 2 *Chron.* 9. 29. mention is made of the *Books of Nathan the Prophet, and the Prophecy of Ahijah,*

hijah, and the Visions of Iddo the Seer. And Chap. 12. 15. in the Book of *Schemaiah the Prophet, and Iddo the Seer concerning Genealogies*; which seems to be a different Book from *his Book of Visions* before specified. And Chap. 13. 22. mention is made of the *story of the Prophet Iddo.* And Chap. 20. 34. mention is made of the *Book of Jehu Son of Hanani;* And Chap. 33. 19. we find mention of the Works of the *Sayings of the Seers.* We know then by Scripture that what is said by those Books, is said by Prophets: And we also know by Scripture, that *God spoke in time past unto the Fathers by the Prophets*, 2 Pet. 1. 21. Moreover, we know by Scripture, that *Prophecy came not in old time by the will of Man; but the Holy Men of God spake as they were moved by the Holy Ghost*, 2 Pet. 1. 21. Standing therefore to what is known by Scripture, these Books, which have perished, did deliver what was spoken by the Holy Ghost, and con-

contained the true Word of God. Whence is proved, that we have not (now) entirely the whole Word of God written. And this is further proved by the enſuing Texts of St. *Paul*, 1 Cor. 5. 9. *I wrote to you in one Epiſtle.* Note, that he ſaith this in his firſt Epiſtle *to them*: Where is this Epiſtle which St. *Paul* wrote *to them*, before he wrote the firſt to them? *I wrote to you.* We then ſay, Give us all Sacred Prophetical Writings which ever were written, or give us at leaſt ſome one ſingle clear Text, which tells us, that we are to end all neceſſary Controverſies by ſuch Books alone as be now extant in the true Canon of Scripture, or elſe be aſhamed to ſpeak without a Text in this very queſtion, in which you affirm, that all our neceſſary Controverſies muſt be ended by only clear Scripture. The Controverſie about this very queſtion is one of the greateſt of all Controverſies, and yet you would have us credit you, without being able to bring

clear Scripture for what you say; especially Scripture conferred with these now cited Texts, of which, I dare say, you never thought. And though you should bring me a clear Text to prove what is desired, yet where would you find a clear Text, to shew me that all those twelve Books (yea, or any one of them) which you have rejected amongst the *Apocrypha*, do not belong to the true Canon of the whole Scripture. Remember I call for a Text as you bid me, and not for a Reason against which we have our Reasons; the Text says, You must end all necessary Controversies. Let then some Text be brought able to end this, even in your own Judgment.

6. *Secondly*, If Scripture only be the Rule to end all necessary Controversies, then some Ages had no such Rule at all, but were destitute of all assured Rule to end their necessary Controversies, and that for two Thousand and four Hundred Years together. For *Moses* (who was the first Scripture-Writer) was not

not Born; but after the World had ſtood two Thouſand and four Hundred Years, as may be made apparent by Scripture, in Calculating the Ages of ſuch as ſucceſſively lived one after the other, according to his own Hiſtory of *Geneſis*: So long therefore the World was without any Scripture. Scripture then is not the only Rule of true Faith, ſeeing that *Sarah*, *Rebecca*, and others of thoſe times had true Faith, tho' their Faith was only ſquared by the Rule of the Tradition of their Church, as we ſhall ſee in the next Point, *N.* 2.

7. *Thirdly*, The Rule, by which all Men ſhould be ruled in all neceſſary Points, ſhould be in a Language underſtood by all. But it is clear, that moſt of the *Jews*, in the Captivity of *Babylon*, had loſt the knowledge of the Hebrew Tongue, wherein the Old Scripture was written. Neither was the Bible Tranſlated into the *Syriack* Language till ſome Years after our Saviour's Death. *Syriack* differs as much from

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Hebrew, as *Italian* from *Latin*; and the very Letters differ as much as *Greek* and *Latin*. The *Jews* then for above fourteen Generations underſtood the *Hebrew*, no more than your People now underſtand the Bible in *Latin*. But of all this I ſhall ſpeak more fully in *Point* 15. *N.* 1.

8. *Fourthly*, That cannot be a ſufficient Rule to decide all neceſſary Controverſies, which ſpeaks not one Word of many neceſſary Controverſies; but the Scripture ſpeaks not a Word of many neceſſary Controverſies: *Ergo*, And firſt, it is neceſſary to know which Books of Scripture be Canonical, and which not: Alſo, whether the Canonical Books we now have, be alone ſufficient to guide us in all neceſſary Controverſies? Then whether they can do this, if they be not incorrupt. And how we ſhall aſſuredly know, whether they be incorrupted, or not? Or, which is the Copy that is uncorrupt? Again, which is the true Tranſlation of this Copy. Again, which is the true ſenſe

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of this Tranſlation, and that aſſuredly, with a clear Text for this aſſurance? Of theſe, and many more patticular Controverſies, not a Word in Scripture. Again, Standing to Scripture alone, the Hereſie of *Helvidius* (denying our Bleſſed *Lady* ever to have remained a Virgin) ſeemeth rather to have had ſome colourable defence, than any clear Judgment given againſt it by Scripture only. For *Matth.* 1. 25. *He knew her not till ſhe brought forth her Firſt-born Son.* In which Text theſe Words, *Till ſhe brought forth*, and thoſe others, *Her Firſt-born Son*, give ſome colour to ſay ſhe had other Sons afterwards. For which Doctrine *Helvidius* was held an Heretick by St. *Auguſtine*, *Hær.* 84, and by St. *Hierom*, *contra Helvidium*. You may ſee four and twenty neceſſary Points ſet down all at large by *Optatus Doctor*, in his *Queſtion of Queſtions*, no one of which are clearly decided in Scripture.

9. *Fifthly*, That cannot be a ſufficient Rule to decide all neceſſary Con-

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troverſies, which in ſuch Controverſies ſpeaks not clearly, but is very hard to be underſtood as the Scripture is. Whence we ſee all Controverſies ariſe about the true meaning of ſuch and ſuch Texts. So 2 *Pet.* 3. 16. In the which (Epiſtles of St. *Paul*) are certain things hard to be underſtood, which the *unlearned and unſtable wreſt*, as they do the other Scriptures, *unto their own damnation.* Whence it is evident, that *damnable Errors* may be incurred by miſinterpreting *places hard to be underſtood*, and ſo this *hardneſs* is found in *Points neceſſary to Salvation;* for in ſuch only, *damnable Errors* can be incurred.

10. *Sixthly*, *Chriſt* did not command any one of the Evangeliſts to write his Goſpel. They all did write of themſelves upon particular occaſions, expreſſed by *Euſebius.* St. *Luke* tells you in his Preface, why he did write uncommanded. *Chriſt* then intended to leave us ſome other Rule than this, which he never commanded to be writ-

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ten at all, much leſs to be written ſo, as to be to us the only Rule of Faith.

11. *Seventhly*, By reading the Ceremonial Law, given by God to *Moſes*, ſo clearly, ſo diſtinctly, and ſo cloſe together, in the compaſs of no great Book, I evidently infer, That if the ſelf-ſame moſt prudent Law maker had intended, in the Books of Canonical Scripture, to have deliver'd unto us the ſole Rule of Faith, and which alone we were to follow; he would not only have clearly told us ſo, but he would with no leſs, but rather with more clarity and diſtinction, and in a far leſs compaſs, have ſet down unto us this Rule, entirely and compleatly together in ſome one part of the Canonical Scripture, diſtinctly expreſſing all thoſe Points, the belief of which he exacts of us under pain of Damnation. For this did much more import to be done thus plainly and diſtinctly, than the ſetting down of the Jewiſh Ceremonies: For it is likely, that the ſame God who preſcribed unneceſſary Cere

Ceremonies to be ſo clearly and diſtinctly ſet down in a few Leaves, to direct the Jewiſh Church (which is but the Hand Maid) would not, for the Church of CHRIST (which is the Miſtreſs) give as clear a Direction in Points wholly neceſſary to Salvation; but would ſend every one of her Children to read over the whole Bible, and to pick out here one place, and there another, as *Proteſtants* ſay, God ſends us to ſeek even the moſt neceſſary Points of our Belief, (which he requires of us under pain of Damnation) now in this place of ſo vaſt a Volume as the Bible is, now in another place hard by, now in another a great way off; and ſo to go ſeeking from the beginning of *Geneſis*, to the end of the *Apocalypſe*: And this, though the number of Points neceſſary to Salvation be but ſmall, as *Proteſtants* all agree; I cannot therefore, think it was Gods intention to leave us to the Bible only, as to the ſole Rule of Faith.

The

The Second Point.

Tradition, beſides Scripture, muſt direct us in many neceſſary Controverſies.

1. *Firſt*, The Word of God may be notified either by Tradition, without Writing; or by Scripture, or Writing. It is undoubted, that the Word of God written, or unwritten, is the Rule of Faith; wherefore, ſeeing it has been proved (in the former Point) that the written Word of God is not our only Rule of Faith, it evidently follows, that Gods unwritten Word (notified by Tradition) muſt be taken as part of this Rule.

2. *Secondly*, *Moſes* was the firſt Scripture-Writer, and he, according to his own Story, did not write till the World had continued above two Thouſand and four Hundred Years: So long then all the Faithful in the World were

truely faithful without any Scripture. All this long time then, the unwritten Word of God (that is, Tradition) was the only Rule of Faith: For even then many had that Faith which is defined by St. *Paul*, *Heb.* 11. 1. which I prove, because in that very place he numbers *Abel*, *Enoch*, *Noah*, *Abraham*, and *Sarah*, all having the Faith he there described; and yet *Sarah* cannot be shewed to have had her Faith grounded on any other Word of God, but that which was delivered by the Tradition of the Church in her times. And generally then, the Faith of all true Believers was grounded upon Tradition only. By this Tradition they knew that God *Blessed the seventh Day, and Sanctified it*, Gen. 2. 3. and so all held themselves obliged to keep the Sabbath. By this Tradition they knew the distinction of Beasts, *clean and unclean*, Gen. 7. 2. By this Tradition they knew themselves obliged, *not to eat the Flesh with the Blood*, Gen. 9. 4. So likewise, that the Tithes were to be

be paid to the *Prieſt*. Gen. 14. 20. By only Tradition they knew the Fall of *Adam*; their future Salvation by the *Meſſias* to come; their Remedy from Sin by Penance and Repentance; their reward of Good, and puniſhment of Evil. Again, from *Abraham* until the written Law, (that is, for ſome four Hundred Years) they knew by Tradition only, that *this is the Covenant which ye ſhall keep between me and you, All Mankind ſhall be Circumciſed, an Infant of eight Days*, Gen. 17. 10. Now give me one Text if you can, which bids us not to take Tradition for a Rule of Faith after the writting of Scripture.

3. *Thirdly*, Even after the writing of Scripture the Gentils had not the Scripture, yet by Tradition only many of them (as appears by the Book of *Job*) retained true Faith. And even among the Jews, after they had the Scripture, ſeveral neceſſary Points were left to be known by Tradition only; as the remedy for Original Sin before

the eight day, and for Women-Children both before and after; As also by only Tradition they knew, that all the vertue that *Sacrifices* had to take away sin, was from the Blood of their Redeemer to come. The observing of all these Traditions was not any unlawful Addition to the written Word of God; whence you may understand the clear meaning of those words so often objected against us, *Deut.* 42. *You shall not add to the word I command you, neither shall you diminish ought from it.* For here is only forbidden to add contrary to the *Law*. So that other place, Ch. 12. 32. *What soever I command you, observe, thou shalt not add thereunto, nor diminish from it.* For this place is meant only of not offering any other Sacrifices, besides those which were in the Law prescribed: But it was ever lawful, for lawful Superiors, to add more Precepts agreeable to the Law. So Chap 2. 30, 31. after the Children of *Israel*, according to Law, had kept the solemnity of *Azymes* seven dayes;

v. 23.

v. 23. *the whole Aſſembly took good counſel to keep other ſeven days.* And v. 27. *Their Prayer came to the holy habitation of Heaven.* This Addition then did not diſpleaſe God. Again, *Eſther* 9. 27. *The Jews ordained, and took upon them and their Seed, and upon all that would be joyned with them, ſo as it ſhould not fail that they keep theſe two days, and that theſe days ſhould be kept throughout every Generation, every Family:* Behold here another Addition. And behold alſo another again of the *Dedication of the Altar, made for eight days from year to year*, 1 Macc. 4. 56, 59. And that you may know that this Book is Scripture, or at leaſt that a Feaſt is to be kept not appointed in Scripture, our Saviour himſelf did keep this Feaſt, *John* 10. 22. as I ſhall ſhew, Point 38. Again, the change of the Sabbath into the Sunday is only clearly known by Tradition: Yea, the manner of keeping it is contrary to all Scripture we have; for Scripture ſaieth, *Levit.* 23. 32.

From Even unto Even ſhall you celebrate your Sabbath. Yet we do not begin the Sunday the Even before, neither dare we work after the Even upon Sunday. Who taught us this? Tradition only.

4 *Fourthly*, Tradition is (and therfore is truly to be held) the Word of God, making us fully aſſured of what is not written. For Example, For ſome years after the Death of our Saviour, his glorification after Death was not written ſo as to expreſs; that Jeſus was that Chriſt whom God had glorified; and yet before this was written, St. *Peter* ſaid truly, *Acts* 2. 36. *Therefore let all the Houſe of Iſrael know aſſuredly* (mark the word *aſſuredly*) *that God hath made the ſame Jeſus, whom you have Crucified, both Lord and Chriſt.* We may then have an Infallible Faith of what is not written, yea, we are forbidden to believe otherwiſe than was delivered by Tradition, 2 *Theſſ.* 2. 14. *Therefore Brethren ſtand and hold the Traditions*

you

you have been taught, whether by word, or by our Epistle. For what he taught by his Tongue only, was as truely the Word of God, as what he did also write with his Pen. Yea, this which I call Tradition is the Epistle of Christ, 2 Cor. 3. 3. *You are the Epistle of Christ, not written with Ink, but with the Spirit of the Living God.* This Epistle *written with the Spirit of the Living God*, is no less true, nor of less credit than what is written with Ink in Papers. Wherefore most of the Apostles did give their Converts no other form of Belief, but what (by their Preaching) they had written in their Hearts, *not with Ink but with the Spirit of the Living God.* For the proper subject to receive and retain the Word of God, is not Paper, but the Hearts of the Faithful. Whence St. *Irenæus*, lib. 3. cap. 4 *What if the Apostles had also left no Scripture? Ought not we to follow the order of Tradition which they delivered to them to whom they committed the Churches?* To *which*

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ordinance many Nations of those barbarous People, who had believed in Christ, do consent without Letter or Ink, having Salvation (that is, Soul-saving Doctrine) written in their Hearts. For a World of the first Believers did never so much as see all Scripture. It was the year 99. before St. *John* wrote his Gospel: And when the Cannon of Scripture was fully ended, there is no mention made even of the least care taken by the Apostles, to divulge the Scripture in barbarous Languages; No, nor to divulge it in Latin it self, as you must needs say, who deny primitive Antiquity to all Latin Editions. All this clearly proves, that Tradition was relyed upon, as upon the Word of God it self. Whence St. *Paul* did not only counsel, but also commanded the *Thessalonians* to withdraw themselves from all who walked not after the Tradition they had received of their Pastors, 2 *Thess.* 3. 6. *Now,* said he, *we command you Brethren in the Name of our*

our Lord, *that ye withdraw your ſelves from every* Brother *that walketh diſorderly, and not after the* Tradition *which he received of us.*

5. It was for the keeping this Tradition, and form of Faith, why he praiſed the *Romans*, Chap. 6. 17. *You have obeyed from your heart the form of Doctrine which was delivered you.* This form could not be a form contained in the whole Canon of Scripture; for the whole Canon was not finiſhed when St. *Paul* did write this. It was therefore *the form of uniform Tradition* delivered in each Church, which taught by word of Mouth all things neceſſary: For this he praiſed the *Corinthians*, 1 *Cor.* 11. 2. *Now I praiſe you Brethren, that you keep the Traditions* (ſo you put it in the Margent; but in the Text you read, *Ordinances*) *as I delivered them to you.* This *Form*, theſe *Traditions*, theſe *Ordinances*, are inculcated again and again, 1 *Tim.* 6. 20. *O Timothy, keep that which is committed*

to

to thy truſt: And, v. 3. *If any one teach otherwiſe, he is proud, knowing nothing*. Again, 2 *Tim.* 1. 13. *Hold faſt the form of good words which thou haſt heard of me: that good thing which was committed to thee, keep by the Holy Ghoſt*. Again, Chap. 3. 14. *But thou continue in thoſe things which thou haſt learned, and been aſſured of knowing of whom thou haſt learned them*; Learned (I ſay) by word of Mouth, for by writing he had received but little. So alſo, when as yet by writing he had taught the *Romans* nothing, he, in his firſt and only Epiſtle to them, wrote thus, *Rom.* 16. 17. *Now I beſeech you, Brethren, mark them which cauſe diviſions and offences, contrary to the Doctrine which you have learned*. Likewiſe, when as yet he had written nothing to the *Galatians* (for where is any ſuch writing?) He begins thus, *Gal.* 1. 6. *I marvel that ſo ſoon you are removed from him, who called you into the grace of Chriſt unto another Goſpel*. I ſay, *removed*, that is, changed

ged *from the form of Faith* which I delivered, which was a true, though not a written Goſpel, *into another Goſpel* taught by theſe new *otherwiſe Teachers*; yet ſaith he with all earneſtneſs, *Although we, or an Angel from Heaven, preach any other Goſpel unto you than that you have received, let them be accurſed*, v. 8. St. *Paul* as yet had preached nothing to them in writing, but they had received all by *Oral Tradition*, and yet notwithſtanding once again more vehemently, v. 9. *As we have ſaid before, ſo I ſay now again, If any man preach any other Goſpel unto you than that you have received, let him be accurſed.* Note the word *Received*, intimateth that they had all by Tradition. For what, as then, had they received from him in Writing? And he ſaith no more than other Apoſtles (who did write nothing, but delivered all by Oral Tradition) might truly have ſaid of the Goſpel ſo delivered by them. Neither did St. *Paul* ſpeak of what they ſhould receive many

ny years after, but of what they had *as then received*; for that was as true as any thing they ſhould receive by Writing. And therefore for their forſaking of what they had received thus, he moſt deſervedly ſaith unto them, *O fooliſh Galatians! who hath bewitched you*? Chap. 3. v. 1. For indeed they ſeem bewitched out of their Senſes, who, to follow the private Judgment of ſome *otherwiſe Teachers*, reject what they had *received* by the full, and ſtill-continued Report of all Chriſtianity from the firſt Teachers of the Faith.

6. They object Tradition to be the word of Men; but all theſe Arguments ſhew this Apoſtolical Tradition (for which only we now contend) to be the Word of God; *A form of ſound words*. And, 1 *Theſſ.* 2. 13. *Ye received the Word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the Word of God*. Behold, what was heard by them only by word

of

of Mouth, was *in truth the Word of God.* Therefore a fit Rule of Faith, even before it was written.

7. They ask, How we know a true Apoſtolical Tradition for a falſe one, which is the Tradition of Men. I Anſwer, that a true Apoſtolical Tradition cometh down handed by a full unanimous Report of all Catholick Nations in all Ages, atteſted by their Univerſal practice and uniform Doctrine, what is thus delivered is the Doctrine of the Church diffuſed, and therefore Infallible; upon this ground (for other Infallible grounds you have none) you receive only ſuch and ſuch Scripture for Canonical, and ſuch and ſuch Copies of the Scripture for Authentical. We can therefore, to the full, as well diſtinguiſh true Traditions from falſe ones, or Apoſtolical Traditions from Traditions of Ordinary Men, as you can diſtinguiſh the Authentical Copy of their Writings from ſuch as are forged or corrupted; for you muſt firſt diſtinguiſh the truth of the Tra-

dition

dition which recommends ſuch Books unto you from all falſe Traditions.

The Third Point.

Of the never failing of the Church, which being perpetual can preſerve perpetual Traditions. Alſo of Succeſſion of true Paſtors and Profeſſors.

1. IF the Church of Chriſt could fail, or ceaſe to be, it is evident Tradition might fail, and not be preſerved in its purity. The true Church is both Infallible, as long as ſhe laſts (of which ſee Point 5.) and is alſo ſure to laſt to the end of the World. Yea, ſhe is aſſured all this time to have a lawful Succeſſion of true Paſtors, and under them true Profeſſors of the Faith in a vaſt number; find any ſuch Church beſides the Roman, if you can, and I give you leave to call that the true Church. And leſt perhaps the great

great number of powerful Texts, which we are to cite, ſhould work ſmall effect with Minds prepoſſeſt with one or two Objections to the contrary, we will firſt clear them, and then paſs to the manifold clear Texts which demonſtrate the true Church at no time to be in a lurking Inviſibility.

2. The prime Objection is from the words of *Elias*, 1 *Kings* 18. 22. *I, even I, only remain a Prophet of our Lord.* And in the next Chap. v. 10. *I, even I, only am left*, which again he repeats *v.* 14. I Anſwer, That at leaſt, he is told preſently by GOD, v. 18. *That there were left in Iſrael ſeven thouſand men, whoſe knees had not been bowed before Baal.* And in the former Chapter it is manifeſt, he knew of an hundred Prophets. For, *v.* 13. *Abdias* told him, *I hid of the Prophets of our Lord, an hundred men, by fifty and fifty, in Caves.* Wherefore he well knew, that there were many Faithful, amongſt whom ſo many Prophets were known to him;

yea,

yea, hence it is clear that he was not the only Prophet left. Wherefore thoſe words, (*I, only I, remain a Prophet of our Lord*) are to be underſtood thus: *I*, only I, remain a Prophet, ſtanding openly to oppoſe their fury amongſt the Apoſtated Tribes of *Iſrael*. For *Elijah* knew full well, that not all the Children of *Iſrael*, but only ten Tribes were fallen from God, 1 *Kings* 12. He knew alſo that the ſtill faithful Tribe of *Judah* (including *Benjamin*) afforded *Rehoboam an Hundred and fourſcore Thouſand choſen Men*, to fight againſt the other revolted ten Tribes, *v.* 21. which is again repeated 2 *Chron.* 11. with a notable declaration how much the true Church, even then, flouriſhed in *Judah* and *Benjamin*. *Rehoboam* himſelf building *fifteen Cities incloſed with Walls*: And, (v. 13.) *The Prieſts and Levites that were in all Iſrael reſorted to him out of all their Coaſts.* And v. 16. *Of all the Tribes of Iſrael, whoſoever had given their hearts*

hearts to ſeek their Lord God of Iſrael, came into Jeruſalem to ſacrifice, and they ſtrengthned the Kingdom of Judah. All this *Elias* knew very well, and alſo that which follows, to wit, that *Aſa* reigned over all *Judah* in all piety and peace, 2 *Chron.* 14. And, *he built other fenced Cities in Judah.* And v. 8. *Aſa had of Judah an Army of* 300000, *and of Benjamin two hundred and eighty Thouſand.* And he defeated *ten hundred thouſand Ethiopians.* And, 2 *Chron.* 17. *Joſaphat* (who lived in the days of *Elias*) was yet greater than *Aſa* his Father, both in piety and power. For, v. 10. *The dread of our Lord came about all the Kingdoms of the Lands that were about Judah, neither durſt they make battel againſt Joſaphat.* And he built many ſtrong Cities, and ſtupendious was the number of his Forces, *v.* 14. of *Judah* under *Abnath* three hundred Thouſand; and two hundred eighty Thouſand under *Johanan*; and two hundred Thouſand

under *Amaſias*; and two hundred Thouſand under *Ehada*; and two hundred eighty Thouſand under *Joſabad*. All theſe make 110000, and 60000, Souldiers: And yet the Scripture ſaith, *All theſe were at the hand of the King, beſides others whom he had put in walled Cities in Judah.* Behold the Jewiſh Church, even at her loweſt ebb. Chriſt's Church is the Miſtreſs, and of higher dignity: Wherefore at all times after her beginning, you muſt find me at leaſt as many viſible Profeſſors of her Doctrine, as the Jewiſh Church had in her meaneſt condition. *For the New Teſtament is eſtabliſhed in far better Promiſes*, Heb. 8. 6. As alſo appears by the Texts which here ſhall be cited. All which Texts convince ſuch a perpetual, conſpicuous, and viſibly flouriſhing ſtate at all times, that no Church differing from the *Roman* can be ſhewed to have had any thing like it.

3. The other only conſiderable Objection is, That perhaps theſe Promiſes, made

made to God by his Church, concerning his always protecting her, were made upon this condition, that he would do this, if ſhe ſhould perſevere to keep his Commandments, for ſo all his Promiſes to *David* and *Solomon* are made. I Anſwer, That it is evident that ſome Promiſes which ſeem made to them and their poſterity, are not to be literally underſtood of their poſterity according to the fleſh; but as they by Grace be Sons of Chriſt, who was the Son of *David*. And divers of theſe Promiſes are made ſo abſolutely, that abſolutely they admit of no ſuch condition. Take for proof hereof that convincing Text, *Pſal.* 89. 4. *I have made a Covenat with my Choſen, I have ſworn to David my Servant, thy Seed will I eſtabliſh for ever, and I will build up thy Throne to all generations.* All which is only verified in Chriſt; who, in his Church *hath given him the Seat of David his Father, and he ſhall reign in the Houſe of Jacob for ever, and of his King-*

dom there ſhall be no end. As the Angel ſaid, *Luke* 1. 32. After this Promiſe of everlaſting perpetuity to his Church, leſt any one ſhould think his Promiſes might be made void by any ſins of hers, or to be made only upon condition of their walking in his Commandments, he addeth in the ſame *Pſalm.* v. 29. *And I will put him the firſt begotten, high above the Kings of the Earth, I will keep my mercy unto him for ever, and my* Teſtament *faithful unto him. I will put his Seed for ever and ever, and his* Throne *as the days of* Heaven. *But if his* Children *ſhall forſake my Law* (this cannot be poſſibly in your Doctrine ſpoken of the Elect) *and will not walk in my Judgments. If they will prophane my Juſtices, and not keep my* Commandments, *I will viſit their* Iniquities *with a* Rod, *and their ſins with ſtripes: But my loving kindneſs I will not take away from him, nor ſuffer my faithfulneſs to fail. My* Covenant *will I not break, nor the thing which is*

gone

gone out of my lips. Once I have ſworn in my holyneſs, If I lye to David, his Seed ſhall continue for ever, and his Throne as the Sun in my ſight, and as the Moon perfect for ever. This Text ſpeaks home to prove what I intend, to wit, that theſe Promiſes be made upon Chriſt, *the Son of David, the Son of Abraham*, Matth. 1. 1. And as St. *Paul* teacheth, that only thoſe who believe in Chriſt be the true Children of *Iſrael* and *Abraham*, ſo they only be the true Children of *David*; and concerning them is verified the Promiſe, which (as is here ſaid) for no ſins of theirs ſhall ever be fruſtrated. *Not as though the Word of God had taken no effect, but they that are the Children of the Promiſe are counted for the Seed*, Rom. 9. 6.

4. And in this ſenſe the Sacred Text ſpeaks, 2 *Sam.* 7. 16. *And thine Houſe and thy Kingdom ſhall be eſtabliſhed for ever before thee, thy Throne ſhall be eſtabliſhed for ever. According to all theſe words did Nathan ſpeak*

to David. So Psal. 72. 5. *They shall fear thee as long as the Sun and Moon endure, throughout all generations. He shall have dominion also from Sea to Sea, & from the river to the ends of the earth* In whom can these Texts of Scripture be verefied but in Christ, ever reigning in his Church diffused, even in a flowrishing condition, over the face of the Earth. According to what is said, *Luke* 1. 32. *The Lord God shall give him the Throne of his Father David; And he shall reign over the House of Jacob for ever* (by having still the Kingdom of his Church, consisting of those true *Israelites* of whom St. *Paul* spoke) *and of his Kingdom,* or Church) *there shall be no end.*

5. *Isaias* every where is very full to this purpose, Chap 49. v. 14. *And Sion said, Our Lord hath forsaken me, and our Lord hath forgotten me. Why, can a Woman forget her Infant, that she will not have pity on the Son of her womb? And if she should forget, yet I will not forget thee. Behold I have written thee in my hands.* And

again,

again, Chap. 54. v. 9. *As in the days of Noah is this thing to me, to whom* I *ſwore I would bring in no more the waters of Noah upon the Earth, ſo have I ſworn not to be angry with thee, nor to rebuke thee. For the Mountains ſhall (ſooner) be moved, and Hills tremble: But my mercy ſhall not depart from thee, and the* Covenant *of my Peace ſhall not be moved, ſaid our Lord, thy Miſerator. Poor little one ſhaken with tempeſt, without all comfort, behold I will lay thy ſtones in order, and will found thee in Saphires, and I will put the Jaſpar ſtone for thy munitions.* And again, Chap. 60. v. 15. *I will make thee the pride of worlds, a* Joy *unto generation and generation.* (V. 18.) *Iniquity ſhall be no more heard in thy* Land, *waſt and deſtruction in thy borders, and ſalvation ſhall occupy thy walls, and praiſe thy gates. Thou ſhalt have no more the Sun by day, neither ſhall the brightneſs of the Moon enlighten thee* (theſe are too mean

Lights for thee ;) *but the* Lord *ſhall be to thee an everlaſting light, and thy* Lord *God for thy glory. Thy Sun ſhall go down no more, and thy Moon ſhall not be diminiſhed, becauſe the* Lord *ſhall be unto thee an everlaſting* Light, *and the days of thy mourning ſhall be ended* Again, Ch. 61. 6. *You ſhall eat the ſtrength of Gentiles, and in their glory you ſhall be proud, everlaſting Joy ſhall be to them. I will give their work in truth, and make a perpetual* Covenant *with them, and they ſhall know their ſeed in the* Gentiles: *All that ſhall ſee them ſhall know that theſe are the ſeed which the* Lord *hath bleſſed* Again, (62. 3.) *Thou ſhalt be a* Crown *of glory in the hand of our* Lord, *and the Diadem of a Kingdom in the hand of thy God. Thou ſhalt no more be called forſaken, and thy Land ſhall be called no more Deſolate; but thou ſhalt be called, My will in her, and, Thy* Land *inhabited, becauſe it hath well pleaſed our* Lord *in thee, and thy* Land *ſhall be inhabited.* Thy *God ſhall rejoyce upon thee, upon thy Walls,*

Walls, Jeruſalem, I have placed Watchmen all the day, and all the night; for ever they ſhall not hold their peace. See here the continual viſibility of the Church in her Watchmen and Paſtors, of which conſequently there muſt be a perpetual ſucceſſion. And, v. 8. *Our Lord hath ſworn by his right hand, and by the Arm of his ſtrength, If I ſhall give thy Wheat any more to be meat to thy Enemies and if the ſtrange Children ſhall drink thy wine.* And he concludeth, v. 12. *Thou ſhalt be called a City ſought for and not forſaken.* That the true Church alſo ſhall have a perpetual ſucceſſion of Prieſts and Levites, is clearly expreſſed in the laſt Chapter of *Iſaias*, in which after the Prophet had named *Africa*, *Lydia*, *Italy*, *Greece*, and the *Iſlands afar off*, he addeth, v. 21. *And I will take of them to be Prieſts and Levites, ſaith our Lord; for as the new Heavens, and the new Earth, which I make to ſtand before me, ſo ſhall ſtand the Seed of your Name.*

Note,

Note, that theſe *Levites* be now not by Birth, but by Election, ordained to be ſuch out of ſeveral Countries, *Italy*, *Greece*, and other Iſlands, which names your Bible avoids to tranſllate.

6. St. *Jeremy* is no leſs copious, Chap 30. v. 11. *Though* I *make a full end of all Nations, yet* I *will not make a full end of thee; but* I *will correct thee in meaſure.* The Church indeed may be chaſtiſed for a while, but never be brought to conſumation. For, Chap. 31. 35. *Thus ſaith our* Lord, *that giveth the Sun for the light of the day, the order of the Moon and the Stars for the light of the night, &c.* If *theſe* Laws *ſhall fail before me (ſaith our* Lord) *then alſo the ſeed of* Iſrael *ſhall fail from being a Nation before me for ever. If the Heavens above ſhall be able to be meaſured, and the foundations of the Earth to be ſearcht out, I alſo will caſt away all the ſeed of* Iſrael. Again, Ch. 32. 38. *And they ſhall be my People, and I will be their God; and* I *will give them one heart, and one way, that they may fear me all their days,*

days, and it may be well with them and with their Children after them; and I *will not ceaſe to do them good: And* I *will make an everlaſting Covenant with them; and* I *will give my fear in their heart, that they may not revolt from me.* Again, Ch. 33. 14 *Behold the days will come, ſaith our Lord, and* I *will raiſe up the good word that* I *have ſpoken to the Houſe of Iſrael; in that time* I *will make the ſpring of Juſtice to bud forth unto David, and he ſhall do Judgment and Juſtice on the Earth. Thus ſayeth our Lord, There ſhall not fail of David a man to ſit upon the Throne of the Houſe of Iſrael,* (Chriſt muſt ſucceſſively have his Vicar or Vicegerent in all Ages) *and of the Prieſts, and Levites there ſhall not fail before my face a man to offer Holocauſts, and to burn Sacrifices, and to kill Victims all days.* Behold a ſucceſſion of lawful Prieſts ſtill offering Sacrifices, expreſſed by the Prieſts and Sacrifices as were then only known. Again it followeth, *And the word was made to Jeremy, ſaying, If my* Covenant with

the day can be made void, alſo my Covenant may be made void with David *my Servant, that there may not be of him a Son* (a Vicar, or Vicegerent) *to reign in his Throne, and the Levites & Prieſts my Miniſters;* yea, v. 22. *Even as the Stars in Heaven cannot be numbred, and the Sand of the Sea be meaſured, ſo will I multiply the Seed of David my Servant, and the Levites my Miniſters.* Whence it is evident, that the number of lawful Prieſts, by lawful Miſſion and Ordination, ſhall not only never fail, but alſo never fail *to be a great number.* There followeth again in the ſame Chapter the former Covenant repeated once more.

7. *Ezekiel* alſo ſpeaks very home, Ch. 34. 22. *I will ſave my flock and it ſhall be no more a ſpoil, and I will raiſe up over them one Paſtor, who ſhall lead them; my Servant* David *he ſhall feed them, and he ſhall be their Paſtor; and I the Lord will be their God, and my Servant* David *the Prince of them.* And v. 28. *And they ſhall*

ſhall be no more a ſpoil to the Gentiles. Again, Ch. 37. v. 23. *Neither ſhall they be polluted any more in their Idols. and I will cleanſe them, and they ſhall be my people and I their God, and my Servant David King over them, and there ſhall be one Paſtor over them all. They ſhall walk in my Judgment, and they ſhall keep my Commandments, and they ſhall do them, and they ſhall dwell on the Land which I gave to my Servant Jacob, themſelves and their Children, and thir Childrens Children, even for ever, and David my Servant a Prince for ever. And I will make a peace to them, an everlaſting Covenant ſhall be to them, and I will found them and will multiply them, and will give my ſantification in the mideſt of them for ever, &c.* And the very laſt Verſe of the laſt Chapter, *The name of the City from that day: Our Lord there.*

8. Clearly alſo *Daniel*, Ch. 2. v. 44. *In the days of thoſe Kingdoms, the God of Heaven ſhall raiſe us a Kingdom*

dom that ſhall not be diſſipated for ever; (But ſtill continue in the quality of a Kingdom) *and this Kingdom ſhall not be delivered to another people, and it ſhall conſume all the* (Idolatrous) *Kingdoms, and it ſhall ſtand for ever*, in quality of a Kingdom.

There is little need to paſs to the New Teſtament, the old ſufficing, if any thing will ſuffice Of Chriſts Goſpel St. *Paul* ſays, 2 *Cor.* 4. 3. *If our Goſpel be hid, it is hid to them that are loſt.* Either you muſt confeſs your ſelves loſt men, or you muſt ſay at no time Chriſts Goſpel lay hid ſo as you could not tell who profeſſed it. I inſiſt not in the known places, as that the Church, *Math.* 16. 18. *Is built upon a Rock, and that the Gates of Hell ſhall not prevail againſt it.* Again, it is evident that ſhe muſt ſtill be viſible in all Ages, that we *may ſtill* at any time *Tell the Church*, and *hear her*, Matth. 18. 17. and be ſtill *fed by her* Doctrine and Sacraments. For theſe be the two eſſential marks of a true Church, as Proteſtants ſay.

Hence

Hence *Eph.* Ch. 4 v. 11. *He gave ſome Apoſtles, ſome Prophets, and other ſome* Evangeliſts, *and other ſome Paſtors and* Doctors, *&c. until we meet all in the unity of one Faith,* which will not be till the worlds end. *Theſe be the light of the world, ſtill ſet upon the* Candleſticks, *never hid under a buſhel.* Matth. 5 14. *A City upon A Hill,* ſtill to be ſeen. And though the *Muſtard-ſeed* was the leaſt at the beginning, yet in the growing it proves a Tree and all Fowls repair to it, *Matth.* 13. 32. Yea this muſt be a Church perpetually continuing in ſuch reverence to our Bleſſed Lady, that her words muſt be fulfilled, *Luke* 1. 48. *All generations ſhall call me bleſſed.* And v. 33. *Her Son ſhall reign in the Houſe of Jacob for ever, and of his* Kingdom *there ſhall be no end.* And ſo himſelf ſaith to his Apoſtles, *Matth.* 28. 20. *Behold I am with you all Days, even to the conſumation of the World.* His Apoſtles were not to be in the world even to the end of the World. The Promiſe therefore

fore is, to be with them in the perſon of ſuch as ſhould ſucceed them in teaching and preaching, &c. Again in the like ſence he ſaith, *John* 14. 16. *And he will give another Paraclete, that he may abide with you for ever.*

All theſe Texts demonſtrate what we have undertaken to prove. And hence it doth unavoidably follow, that the Church muſt in all Ages have a continual ſucceſſion of true Preachers of the Word of God, and true adminiſtration of Sacraments; for theſe two things (even according to the 39 Articles of the Church of *England*) are the two eſſential Sings or Notes of a true Church, which muſt ever accompany her in all Ages. And if a Church be (as St. *Cyprian* ſaith) *A flock adhering to their Shepherd*, then as in all Ages there is a flock of Chriſt, ſo there muſt be a Shepherd, to whom this Flock may and moſt adhere. And therefore a lawful Succeſſion of true Paſtors muſt needs in all Ages be found in the Church, at leaſt without any con-

conſiderable interruption; and this is expreſſed in ſeveral Texts here cited. Now ponder, that this is to be found in no Church, but the Roman. See more in the next Point.

The Fourth Point.

Of the Univerſality and vaſt extent of this perpetual Church, which alſo muſt be the Converter of Gentiles. This no Church, differing from the Roman, ever was.

1. IF the Church were to remain perpetually in any very ſmall extent, or bigneſs, perhaps we might hear little news of her in ſome Ages. But the true perpetual Church (foretold to be in all Ages in the Texts now cited) is likewiſe in Scripture, no leſs clearly foretold to be in all Ages, ſo univerſally ſpread, and ſo viſibly numerous, that the very recital of theſe Texts is enough to put quite out

of countenance any other Church, but the Roman, eſpecially being that this true Church is ſo manifeſtly ſaid to gain this her vaſt extent by the multitude of Gentiles, which ſhe is to convert to her. A thing which evidently muſt be verified in the true Church, and yet it is evident, that this only is verified in the Roman Church; that is, no Church (but ſuch as was joyned to her in communion) ever converted any one Pariſh of Gentiles.

2. The Texts which evidence this vaſt extent of the true Church, are *Gen.* 13. 16. *I will make thy ſeed as the duſt of the Earth.* And Chap. 15. v. 5. *Look up to Heaven, and number the Stars if thou canſt. And he ſaid to him, ſo ſhall thy Seed be.* Again Ch. 22. 16. *By my own ſelf I have ſworn, ſaith the Lord, I will bleſs thee, and I will multiply thy ſeed as the Stars of Heaven, and as the Sand that is by the Sea. And in thy Seed ſhall be bleſſed all Nations of the Earth.* Now *S. Paul* tells us, *Rom.* 9. 8. *Not they*

they that are the Children of the fleſh (of Abraham) they are the Children of God; but they that are the Children of promiſe are eſteemed for the Seed. And if ſtill you contend, that theſe Texts are only for the Jewiſh Church, you muſt alſo remember that Chriſts Church is the Miſtreſs, ſhe the Handmaid, and that as St. *Paul* ſays, *The New Teſtament is eſtabliſhed in far better promiſes*, Heb 8.6. And muſt flouriſh far more than ever the Jewiſh Synagogue did. Hence *Apoc.7.5.* S. *John* after *twelve Thouſand of every Tribe of* Iſrael *were ſigned, ſaw a great multitude which no man could number of all Nations, Tribes, Peoples, and Tongues.* But let us go on.

3. David, Pſal. 2. 8. *Ask of me and I will give thee the Gentiles for thy inheritance, and thy poſſeſſion to the end of the earth.* Pſal. 22. 27. *All the ends of the earth ſhall remmember and be converted to our Lord. All the kindreds of the nations ſhall adore in his ſight.* Again Pſal.72.7. *In his* (Chriſt's)

days shall the righteous flourish so long as the Moon endureth. And he shall rule from Sea to Sea, and from the River even to the ends of the round World. Yea all the Kings of the Earth shall adore him; and all nations shall serve him. Psal. 98. 3. *All the ends of the earth have seen the salvation of our God.* Of what Church is this true besides the *Roman?*

4. In this Point of the multitude of Gentiles to be converted, none more eloquent and copious than the Prophet *Isaiah*, Chap. 2. v. 2. *And in the latter days* (the New Testament is called the last hour, 1 *Joh.* 2. 18. *the mountain of the house of our Lord shall be prepared in the top of mountains, and all nations shall flow unto it: And he shall judge the Gentiles*, &c. Again, chap. 49. v. 1. *Listen, O you Islands, and attend you People from afar.* And then v. 6. *It is a small thing that thou shouldst be my Servant to raise up the Tribes of Jacob, and to convert the dregs of Israel:* (It is too too poor a thing

thing for Chriſt to be the Author of ſo ſmall a Church as the Jewiſh Church was) *Behold I have given thee to the light of the Gentiles, that thou mayſt be Salvation even to the farthest part of the Earth; Kings ſhall ſee, and* Princes *ariſe, and adore for our Lord's ſake. Behold theſe ſhall come from far, and behold they from the North and the Sea; and theſe from the South* Country. *Lift up thy eyes round about and ſee all theſe are gathered together, they are come to thee.* And v. 19. *The deſarts, and the ſolitary places* (in which no body before ſerved God) *and the* Land *of thy ruine ſhall now be ſtrait, by reaſon of the Inhabitants. And yet ſhall the Children of the Barrenneſs ſay in thine Ears: The place is ſtrait for me, make me ſpace to dwell.* Then v. 22. *Behold I will lift up my hands to the Gentiles, and to the People I will exalt my ſigns, And they ſhall carry thy Sons in their arms, and thy Daughters upon their ſhoulders. And Kings ſhall be thy nurſing* Fathers, *and Queens thy Nurſes. With a countenance*

caſt down to the ground they ſhall adore thee, and they ſhall lick up the duſt of thy feet. (Kings proſtrating themſelves at the feet of Chriſts Vicar, and kiſſing them.) Again chap. 54 2. *Enlarge the place of thy Tents. and ſtretch out the skins of thy Tabernacle; for thou ſhalt penetrate to the right hand and the left. And thy ſeed ſhall inherit the Gentiles, and ſhall inhabit the deſolate Cities.* Here note, that theſe things were ſpoken to the Jewiſh Church, telling her how much the future Glory of Chriſts Church ſhould exceed her, and ſo to her the Prophet ſaid in the firſt verſe: *Praiſe, O barren Woman which bareſt not; ſing praiſe, and make joyful noiſe, becauſe many are the Children of the deſolate,* (Gentiles) *more than of her that hath a Husband.* To wit, the Synogogue to which he had been ſo long eſpouſed. So that it is flatly againſt Scripture to make the Church of Chriſt at any time ſo barren, as the Synogogue was in the days of *Elias*. Although even then ſhe had in the field far above eleven hundred thouſand

sand Men: Besides many thousands of Souldiers in her walled Cities, as we shewed *Point 3. n. 2.* Much more is it against Scripture to make her so little as not to be visible, or known. And therefore again Ch 60. v. 1. *Arise, be illuminated*, Jerusalem, *because thy light is come, and the glory of our Lord is risen upon thee. Gentiles shall walk in thy light, and Kings in the brightness of thy rising. Lift up thine eyes and see round about: All these are gathered together, they are come to thee. Thy Sons shall come from afar, and thy Daughters shall rise from thy side. Then shalt thou see, and abound, and thy Heart shall be enlarged, when the multitude of the Sea shall be converted to thee. The strength of the Gentiles shall come to thee, the inundation of Camels shall cover thee.* Vers. 10. *The Children of strangers shall build thy Walls, and their Kings shall minister to thee, and thy gates shall be open continually*, (never shalt thou be invisible, for) *day and night they shall not be shut, that the strength of the Gen-*

tiles may be brought to thee, for the Nations and the Kingdoms that ſhall not ſerve thee ſhall periſh. What Nations can ſerve (yea, and be bound, under pain of periſhing, to ſerve) an inviſible Church? Again v. 15. I *will make thee an eternal Excellency, a joy unto Generation and Generation, and thou ſhalt ſuck the milk of Gentiles, and thou ſhalt be nouriſhed with the Teats of Kings.* Again, Ch. 62. v. 2. *And the Gentiles ſhall ſee thy Righteouſneſs, and all the Kings thy Glory.*

5. *Jeremy* alſo every where fully, Chap. 30. 19. *I will multiply them, and they ſhall not be few, and I will glorify them, and they ſhall not be ſmall.* Chriſt's Church ſtill ſhall ever contain a vaſt number of people. Again, 31. 34. *And a man ſhall no more teach his neighbour, and a man his brother, ſaying, know our Lord, for all ſhall know me from the leaſt of them to the greateſt, ſaith our Lord: Thus ſaith our Lord, that gives the Sun for the light*

light of the day, the order of the Moon and Stars for the light of the night. If theſe Laws ſhall fail before me, ſaith our Lord, then alſo the Seed of Iſrael ſhall fail that it be not a Nation for ever before me. This Text cometh convincingly home to prove that this univerſality ſhall be perpetual, and no more fail in any Age than the light of the Sun and Moon. As long as they laſt, this Church ſhall be a flouriſhing Nation for ever. For again, v. 37. Thus ſaith our Lord, if the Heavens ſhall be able to be meaſured, and the foundation of the Earth beneath be ſearched out, I alſo will caſt away all the Seed of Iſrael. And then in a Metaphor of a City built upon Hills, far diſtant from one another, he ſays this ſo vaſtly extended City ſhall not be plucked up, and it ſhall no more be deſtroyed for ever, which is a gallant expreſſion of the perpetual univerſality of the Church, for ever retaining a vaſt great extent in any Ages whatſoever. The ſame follows, Chap. 33. v. 20.

Thus

Thus saith our Lord: If my Covenant with the day can be void, and my Covenant with the night, that there be no day or night in their time; also my Covenant may be made void with David *my Servant, that there be not a Son of him to reign in his Throne, and Levites and Priests my Ministers. Even as the Stars of Heaven cannot be numbered, and the sand of the Sea be measured, so will I multiply the seed of* David *my Servant, and the Levites my Ministers.* Now if the number of Priests, Pastors, and Teachers, shall be so great at all times; how great at all times, and how exceeding visible must be the number of the People who are visibly to be ruled, fed, and taught? And yet again, v. 25. *If I have not set my Covenant between night and day, and laws to Heaven and Earth; surely I will also cast off the Seed of* Jacob, *and of* David *my Servant, that I take not of his Seed Princes of the Seed of* Abraham, Isaac, *and* Jacob. These Levites and Priests shall not be so by birth,

but

but they ſhall be taken out of Italians, Africans, Grecians, the Iſlands, as *Iſaias* ſaith in his laſt Chapter, v. 21. though your Bible did not interpret the Hebrew Names of the Countries. Theſe Texts then manifeſtly tell the perpetual ſucceſſion of Prieſts & Paſtors in Chriſts Church, ſo that we are no leſs aſſured of having lawful Princes in the Church lawfully, ſtill governing the ſame; than we are aſſured of having Night and Day, and the Heavens moving above us and the Earth ſtanding under us. A Point much to be noted; yet we may confidently ſay, No Church, no Church, but the Roman, can do this.

6. *Ezek.* 17. 22. *Thus ſays our Lord: And I will take the marrow of the high Cedar, and will ſet it, & will plant it upon a Mountain, a Mountain high and eminent. On the high Mountains of Iſrael will I plant it, and it ſhall ſhoot forth into a bud, and it ſhall yield fruit, and it ſhall be into a great Cedar, and all* Birds, *and every Fowl ſhall dwell under the ſhadow of the boughs thereof, and ſhall*

there

there make there nests. Behold Christs Church, which in her beginning, was but a small grain of Mustard-seed, now grown up to the greatness of such a Cedar as this is. And not grown, and grown, until at least she was grown quite invisible. Memorable is that Text, Chap. 36. 25. *And I will pour out upon you clear water, and you shall be cleansed from all your contaminations, and from all your Idols will I cleanse you, and give you a new heart, and will put a new spirit in the midst of you, and will* (by my grace) *make that you shall walk in my precepts, and keep my judgments, and do them.* (Before we go farther I pray take special notice, that the Church by the grace of Christ is freed from fear of being abandoned, because she did not at any time grow to forsake Gods Judgments, for he will still give her Grace to keep them.) *In that day that I shall cleanse you from all your iniquities, and shall make the Cities to be inhabited, and shall repair the ruinous places, and the de-*

sert

ſert Land ſhall be tilled; and they ſhall ſay, This Land untilled is become a Garden of pleaſure. And, v. 37. *I will increaſe them with men like a flock, as the flock of Jeruſalem in her ſolemn Feaſts*; (in which Feaſts many thouſand Men, gathered out of every houſhold of that Nation, did uſe to go up to *Jeruſalem*,) *ſo ſhall the deſert Cities be full of flocks of men.* How can univerſality, and a moſt viſible numeroſity be more fully expreſſed; when even the Deſart places ſhall be filled, as *Jeruſalem* was thronged and crowded in the Solemnities thereof? *Daniel*, Chap. 2. v. 35. makes the Church of a little Stone grown into a Mountain, filling the whole Earth; how ridiculouſly then do you tell me, you can ſcarce ſee it for this 1000 years before *Luther*.

7. *Mich.* Chap. 4. 1. *And it ſhall be in the latter end of the days*, (1 Joh. 2. 18. the time of the New Teſtament is called *the laſt hour*) *there ſhall be the Mount of the Houſe of our Lord*

Lord prepared in the top of Mountains, and high above all the Hills, (what more visible?) *and people shall flow unto it, and many Nations shall hasten and shall say*; *Come, let us go up to the Mountain of our Lord, and to the House of the God of Jacob*, &c. And, v. 7. *I will make her that labours into a mighty Nation, and our Lord will reign over them from this time, now and for ever.* So that *from this time now and for ever*, the Church was promised still for all Ages, to be a *mighty*, or *strong Nation*. Never a small invisible unknown Company.

8. *Zach.* Chap. 14. v. 8. *And it shall be in that day, living waters shall issue forth of Jerusalem; half of them to the East Sea, and half of them to the last Sea; in Summer and Winter shall they be, and our Lord God shall be King over all the Earth: and in that day shall be one Lord, and his Name shall be one.* And by and by he tells us at large, even to the end of the Chapter, how all Nations shall be accursed

that

that come not up to adore in his Church. A manifeſt ſign of her perpetual purity in Doctrine. For how would God lay ſuch curſes and plagues upon men, for refuſing to follow the Church erring.

9. *Malach.* Chap. 1. 11. tells us, The Church ſhall be extended as far as the Sun-beams among the Gentiles. *From the riſing of the Sun, even to the going down thereof, great is my Name among the Gentiles; and in every place there is ſacrificing, and there is offered a clean oblation, becauſe my Name is great among the Gentiles, ſaith the Lord of Hoſts.* Behold the true Church all the World over, offering a pure and grateful Sacrifice.

10. The places of the New Teſtament are more known, as that the Church by reaſon of her continual univerſality, is *A City upon a Hill*, ſtill to be ſeen from all places. *A Candle upon a Candleſtick*, as well ſeen to the whole World, as a Candle to the whole Room in which it burns. The Apoſtles

ſtles are ſent to *preach to all Nations*, the little *Muſtard-Seed* grows to be the biggeſt of all Plants, like the *Cedar* in *Ezekiel*, Chap. 17. 22. St. *Peter's* Net is even broken with the taking of Fiſh, &c. But becauſe the New Teſtament writes no farther than the *Acts* of the *Apoſtles*, and contained but a ſmall part of them, the ſubſequent converſion of the multitude of Nations, or the ſtrength of Gentiles, and of all the Kings of the Earth (as the above-cited Texts declare) is to be taken out of Hiſtory, in which manifeſtly the truth of all that was foretold doth appear. But all this wholly and intirely, was performed by the Roman Church only, that is, by ſuch as have been known to have joyned in Communion with her. If you ſay, the Roman is not the true Church, here foretold by the Prophets; then I pray ponder well, how impoſſible it is for you upon Earth to find any other Church, to which thoſe manifold Prophecies, with any ſhew of Probability, can be applied.

The

The Fifth Point.

Of the Infallibility of the Church, and consequently of her fitneſs to be Judge of Controverſies.

1. NOte, that in two manners or ways, things of belief and practice, may be delivered by a Community: The firſt is, When ſuch things once receiv'd by the ſaid Community, are perpetually retained by the ſame in all places by the publick practice; & alſo upon all occaſions taught by Word of Mouth, and expreſt in written Books. Thus our common Law in *England*, (tho' never written by any Law-giver,) is notwithſtanding by daily practice moſt faithfully kept, and hath been ſo for ſo many hundred years by the whole Nation diffuſed. And in this manner the Church diffuſed keepeth in perpetual practice, and delivereth to her Child-

dren as infallible Truth, what was firſt delivered unto her, by commiſſion from God, either in Writing, or by Word of Mouth. The other way of making and delivering Laws, is to call together the repreſentative Body of the Community. So here in *England* our Statute-Laws are made, not only by the King, nor only by the Parliament, but by the order both of King and Parliament. And what is thus enacted is the Decree of the Nation repreſentative. Now as the repreſentative of our Nation is the King and Parliament: ſo the Church repreſentative is the chief Paſtor thereof, together with a lawful General Council. And the Definitions and Decrees ſet forth by their Authority, be called the Definitions and the Decrees of the Church Repreſentative. All ſuch Definitions we Roman Catholicks hold Infallible. Whether the Definition of a Council alone, defining without their Chief Paſtor, or the Definitions of the Chief Paſtor alone, defining without a Council, be Infallible,

or

or no, there be ſeveral Opinions amongſt us; in which we do and may, vary without any prejudice to our Faith which is not built upon what is yet under Opinion, but upon that which is delivered as Infallible; and we all unanimouſly hold that to be ſo, which the univerſal Church Repreſentative, conſiſting joyntly of the chief Paſtor of the ſaid Church voting in, and with a general Council; not that this Repreſentative made wholly of Men, is not, of its own Nature, ſubject to Error. For this we never affirm. And ſo our Adverſaries ſay nothing at all to the purpoſe, whilſt they labour to prove this. Let them diſprove, if they can (and that out of Scripture alone) that which we ſay, to wit, That this Church Repreſentative is Infallible meerly, and purely by the ſpecial aſſiſtance of the Divine Providence, always affording to his Church a ſufficient meaſure *of the Spirit of Truth, to lead her into all Truth.* And that he is ever ſo ſurely reſolved to do this, that

no ſins of his Church ſhall ever hinder him from doing of it, as is moſt expreſly delivered by God himſelf, *Pſal.* 89. in the Words cited by me at large *Point* 3. *N.* 3. Which place the Reader ſhall find moſt convincing to prove that notwithſtanding all the ſins that ſhall ever happen in his Church, the Sun and Moon ſhall ſooner fail, than God will fail to provide a Succeſſor in Chriſt's Throne, to govern his Church in the profeſſion of Truth, ſo as *his faithfulneſs ſhall not fail*, or *none of his Words be fruſtrated*; which you ſhall ſee delivered again and again in the enſuing places of Scripture. All which (to the number of 30) I gather ſo fully, becauſe the Proteſtants exclaim againſt nothing more, than the Churches claim to Infallibility, which Dr. *Ferne* calls, *The very bane of Chriſtendom*, though it be the very ground-work of Chriſtianity. For all the interpretation of Scripture is fallible, if the Interpretation of the Church be fallible, even then when ſhe hath carefully

fully conferred Scripture with Scripture.

2. And to avoid confuſion, I will divide theſe 30 Texts into theſe three ſeveral ſorts. The firſt ſort ſhall contain either ſuch as command us abſolutely to follow, and obey the Church in ſuch a manner, as would wholly miſ-beſeem God to command us, if ſhe could thruſt Errours upon us, for Divine Verities; or ſuch Texts as teach us to rely more upon the Church than could prudently be done, if ſhe could teach Errour. The ſecond ſort ſhall contain a multitude of ſuch Glorious Expreſſions made every where of the Church, as would be moſt empty and truthleſs, if the Church ſhould ever prove a Miſtreſs of Errors, and preſs them on her Children for Divine Verities. The third and laſt ſort, ſhall be ſuch Texts as plainly affirm Truth to be ſtill taught in the Church, and to be entailed upon her, promiſing ſhe ſhall not revolt from it, but ſtand ſtill a true Pillar and Ground of Truth.

3. *Of the first sort of* Texts, we have these by which either God commands us universally to follow his Church, or speaks that of his Church which could not be delivered as it is, if this Church could err. For Example, How could God glory in the multitude of such as follow his Church; if, by so doing, they should be led into Error. And yet *Isaias* 2. God seems to glory in the multitude of those who confidently resort to the Church, as to a Mistress of assured Truth, to be instructed by her, saying v. 3. *Let us go up to the Mountain of our Lord, and he will teach us his ways, and we shall walk in his paths, and he shall judge among the Nations.* Behold Christ erecting a Court or Tribunal in his Church, *to judge among Nations, and decide all their Controversies*; which must needs suppose obedience to be yielded to this Judgment. Yea, the same Prophet adds, Chap. 54. v. 17. that *No weapon that is formed against thee shall prosper: and every*

to rise

tongue reſiſting thee in Judgment, thou ſhalt condemn. And the Prophet there, from the beginning manifeſtly ſpeaks of Chriſt's Church.

Thirdly, *Iſaias* Chap. 60. v. 12. *The Nation and Kingdom that will not ſerve thee, ſhall periſh.* Under pain of periſhing the Church muſt be obeyed. Whence, *Fourthly*, *Ezek.* Chap. 44. v. 23. *They* (that is, the Prieſts) *ſhall teach the people what is between a holy thing, and a thing polluted, and the difference between clean, and unclean*: *They ſhall ſhew them, and when there ſhall be controverſie, they ſhall ſtand in judgment, and ſhall judge according to my Judgments.* This being their Office, the Peoples Office muſt needs be, not to judge them, but to obey them.

4. Whence, *Fifthly*, Chriſt (*Mat.* 18. v. 17.) commands all to obey the Church, under pain of being held here on Earth, as *Publicans* and *Heathens*, and of having this Sentence ratify'd in Heaven. *Tell the Church*, ſaith he.

and if he will not hear the Church let him be unto thee as a Heathen, and a Publican, Amen. *I say unto you, whatsoever you shall bind on Earth, shall be bound in Heaven; and whatsoever you shall loose on Earth, shall be loosed also in Heaven.* Here you see Obedience to be yielded under pain of being held as a *Publican*, or an *Heathen*: and this Sentence to be ratified in Heaven. Now if the Church could err in teaching (for Example) that Christ is truly present in the Sacrament, and hence oblige all to adore him therein, as much as they adore him in Heaven; and could oblige them to this under pain of being held as Publicans and Heathens, and held so as well in Heaven, as upon Earth, surely this cannot be an Error. For then in Heaven this Sentence would never be ratified. And tell me not, that this Text speaks private differences between Brother and Brother, though I deny not but this is also true, in such differences as belong to the Court or Tri-

Tribunal of the Church: Yet hence it evidenrly follows, That this Text doth much more concern thoſe differences in point of Religion, between Brother and Brother. But becauſe theſe do more properly belong to the Court of the Church, and to her Tribunal: As alſo becauſe when ſcandale, and offence is given to our Brother in point of Hereſie, tending to the ſeduction of his Soul; our Brother ſeeing this Soul-murthering ſin broached to his own ruine, and to the Eternal ruine of his Brother, hath far greater reaſon in this caſe, than in any other, *to tell the Church* his Mother, to whom, in this difference, above all other differences, it properly belongeth to look to the ſafety of her Children. For this is an offence, and ſcandal to the whole Brother-hood of all Chriſtianity. Therefore, in theſe Points of higheſt concernment, we are moſt bound to hear the Church under pain of being accounted *Publicans* and *Heathens*, and of having this heavy Sentence *ratified in Heaven*.

5. *Sixthly*,

5. *Sixthly*, *Mat.* 23. 1. Then Jesus spake to the Multitude, and to his Disciples, saying, *Upon the Chair of* Moses *have sitten the Scribes and Pharisees* (by which sitting, with Lawful Succession, they as wicked as they were, are known to be Lawfully authorized Prelates) *all therefore whatsoever they shall say unto you, observe and do.* Behold here a precept of obeying in *all whatsoever*. And therefore behold a precept, which could not be given, if that, which is delivered by Publick Authority of the Church were not secured from Error, in all whatsoever.

6. *Seventhly*, The first and best Christians did practically acknowledge their belief of the Infallibility of the Church. For, to have a decision of the most important Controversies (*Acts* 15. 2.) *They appointed Paul and Barnabas to go up, and certain others of the rest, to the Apostles, and Priests, unto Jerusalem upon this question.* And the Church assembled the first Council, in which

which, though this Council were assisted with the Holy Ghost; yet *there was made a great Disputation.* v. 7. And then the definition of the Church came forth in these words, *It seemeth good to the Holy Ghost, and us,* v. 28. Other Lawful Councils, knowing the Holy Ghost also promised to them, do use to set forth their definitions with the same words, and this most agreeable to Scripture. For *John* 15. v. 26. *When the Paraclite cometh, whom I shall send from my Father, the Spirit of Truth, he shall give testimony of me, and you shall give testimony.* Mark this conjunction of *He* and *You*; *He, the Spirit of Truth*, and *You* Governours of my Church: so that you in giving testimony, may freely say, *It seemeth good to the Holy Ghost, and us.*

7. *Eightly*, It is clear out of Scripture, That the first Christians were so fully possessed with the belief of the Infallibility of the Church, that they would believe nothing but what they

knew conformable to her Doctrine. St. *Paul* was a Scripture-writer, and so great an Apostle, and yet he saith of himself, *Gal.* 2. 1. *Then after fourteen years I went to Jerusalem again*: (not meerly to satisfie a vain fancy of some particular men; but) I *went up according to revelation, and conferred with them the Gospel, which I preach among the Gentiles. But* (I conferred) *severally* (*or a part*) *with them that seemed to be something, lest perhaps I should run, or had run in vain.* So that he thought all his *fourteen years* preaching, and also his future preaching might come to be *in vain*, unless, even his Doctrine were made known to be approved by the Church, as wholly conformable to the Church. So much, in these Golden days, were the first Christians taught to rely upon the Church; which had been imprudence, if she had been fallible. Yet we must not think that then they did apprehend, that the approbation of the Church did add any degree of truth to his Doctrine,

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as it doth not add any degree of truth to the Scripture; or pretend to have power to change, or correct true Scripture. And so St. *Paul* says, v. 6. *For to me, they that seemed to be something, added nothing.* For as the Touchstone adds no value to the Gold, but only evidently manifesteth which is true Gold, which not: So the Church, as then, did only manifest infallibly the truth of what he had preached. So also the Church, as now, doth only manifest to us, that such, and such Books be the true Word of God, such, and such be not; such be true Copies, such not, &c. But the Word of God hath its true worth from it self, and not from the Church, as the Gold hath its being true Gold from it self, and not from the Touchstone. So when Catholicks say with St. *Aug. cont. Epist. fundam. c.* 5. *I would not believe the Gospel, unless the Authority of the Church moved me;* they do not mean, that the Church can add, or take away from the truth of any true Scripture; but

but they mean, that, by her definition, as by a sure Touchstone, it is now manifestly assured unto them, that such a Book is true *Scripture*, and such not. And as the Oral preaching (even of such an Apostle as had been a Scripture-writer) might have been *in vain*, without this approbation; so also might his Writings have been in vain. Whence we see that his Epistle unto the *Hebrews* was not known or acknowledged as God's Word, until the Church approved it. If the Scripture-writer himself teacheth *in vain*, without this approbation, much more will his Writings teach in vain.

8. *Ninthly*, The Church is to be followed by us as an assured approver or reprover of Spirits and consequently as infallible. *Joh.* 1. 4. *My dearest, believe not every Spirit but prove the Spirits if they be of God:* Then v. 6. *We are of God; he that knows God hears us* (Pastors of the Church) *he that is not of God hears us not. In this we know the Spirit of Truth, and the*

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Spirit of Errour. Here St. *John* expreſly means to give to poſterity a *ſtanding Rule* to know a true Spirit from a falſe one. To wit: *By the hearing of us, or not hearing of us*. This could not be a Rule to us, who live after the Apoſtles, if by *hearing us* he only meant the Apoſtles, and not their Succeſſors. Yea, he could not mean only the Apoſtles; for the other Apoſtles were all dead when he wrote this. Wherefore, the true ſence of St. *John* is: *In this we know the Spirit of Truth, and the Spirit of Errour, if they hear us*; Paſtors and Governors of the Church. Not that each one of theſe Paſtors and Governors apart can ſay to any one, *hear me*, unleſs he teach that which all the reſt are ſufficiently known to teach, but they in a General Council may moſt truly ſay, *Hear us*. He that knoweth God heareth us.

9. *Tenthly*, In declaring the true meaning of the true Scriptures, the Practiſe and Doctrine of the Church is neceſſary to be followed as a certain Guide.

Guide. For Example: When Christ said, *Do this in remembrance of me.* He did impose, saieth the Church, a true command to do so. Yet, though Christ, no less clearly, said (*John* 13. 14) *That we ought to wash one anothers feet; for I have given you an example, that as I have done, so you also should do.* He did not impose, says the Church, any command obliging us to wash one anothers Feet. For though he said, *We ought to wash one anothers feet;* yet, by the practise and doctrine of the Church it is assuredly declared to us, that these words of Christ contain no precept; though the former do.

10. *Eleventhly*, The same Apostle in his first Epistle Chap. 2. 19. after that, concerning Hereticks, he had said, *They went out from us.* He turns his speech to those, who still remained in the Church, subject and obedient to it, and of them he saieth, *But you have the Unction from the holy One, and know all things.* To wit, the Spirit of Truth residing in the Church,

to

to teach her all truth, maketh you, who are guided by the Church, to know all things necessary for your information and instruction.

11. *Twelfthly*, It is grounded in this Infallibility of the Church, that her Prelates may exact obedience of her Children, in captivating their understanding to the Faith, which she (by commission from Christ) delivereth unto them. 2 *Cor.* 10. 4. *For the weapons of our warfare are not carnal, but mighty, through God casting down Imaginations, or Reasonings, and every thing that exalts it self against the knowledge, and bringing into captivity all understanding unto the obedience of Christ, and having in a readiness to revenge all disobedience.* So St. *Paul*. But it is most irrational to say, God should impower his Church to force men to follow a Church, which being infallible, must needs confess that she may deceive you, and enforce you to follow Errors. Yet, this in a Church having the infallible assistance of the Holy Ghost, is most ra-

rational. For there you are, to your apparent good, enforced to follow Truth in place of such Error, as might be most hurtful to you.

Thirteenthly, The same St. *Paul* tells us, that God out of an expreis intention which he had to keep us from all wavering, and unsetdement in Faith, resolved so to assist the Governours of his Church, that we might securely rely upon them: For *Ephes.* 4. 11. *He gave some Apostles, and some Prophets, and other some Evangelists, and other some Pastors and Teachers; for the perfecting of the Saints, for the work of the ministery; for the edifying of the Body of Christ, until we all come into the unity of Faith.* To what end all this? to the end *that we henceforth be no more Children, tossed to and fro, and carried about with every wind of Doctrine by the slight of men, and cunning craftiness*, from which his Providence had not thus secured us, unless these our Teachers had been Infallible, when defining in a lawful Coun-

cil,

cil, of propoſing what is univerſally taught by them.

12. *The ſecond ſort of Texts* proving the Infallibility of the Church, contains ſuch Glorious Titles given her, or ſuch admirable Things ſpoke by God's own Mouth of her, as muſt needs be vain, empty, and truthleſs words, if the Church ever prove to be a Miſtreſs of Errors, obtruding them to her Children for divine Verities. *Firſt*, Pſal. 132. 13. *Our Lord hath choſen Sion, he hath choſen it for an habitation unto himſelf. This is my reſt for ever, and ever; here will I dwell, becauſe I have choſen it.* Now Chriſts dwelling place, as St. *Paul* tells us, is his viſible Church 1 *Tim.* 3. 15. *That thou muſt know how to converſe in the Houſe of God. The Church of the living God.* He could not be taught how to converſe in an inviſible Church. He ſpeaks then of the Church viſible. Far be it from this Houſe, to be a Stone-Houſe of Errors. For how then could it be

Christs desirable *Habitation*, and his *rest for ever and ever?*

13 *Again*, Isa. 54 4. *Fear not, for thou shalt not be ashamed: neither be thou confounded, for thou shalt not be put to shame.* What greater shame or confusion to a Church, which should be the Pillar and ground of Truth, to see her self grown now to profess open Superstition, Idolatry, and other pernicious Errors in whole swarms? How then is that true which follows?

14. *Thirdly*, Isa. 60. 15. *I will make thee an eternal excellency, a joy of many Generations. Fourthly*, v. 18. *Thou shalt call thy Walls Salvation, our Lord shall be unto thee an everlasting Light. Thy Sun shall go down no more, and thy Moon shall be no more diminished, because our Lord shall be thine everlasting light.* Words manifestly spoken not of the Elect, but of the visible Church on Earth, even from the beginning of the Chapter; for *v.* 10. he tells how *Kings should minister to her, and how he had struck her* (when she

was

was the Synagogue) *in his Indignation.* Which words cannot be underſtood of the Elect, or the Inviſible Church. And ſo he goes ſtill on ſpeaking.

15. *Fifthly*, In the like ſenſe, Chap. 62. v. 3. *Thou ſhalt be a Crown of glory, thou ſhalt be no more called forſaken* (as thou wert when thou wert the Synagoge) *but thou ſhalt be called my delight in her.* And *ſixthly*, to ſecure her from all Error contrary to his will; he adds, *v.* 6. *Upon thy Walls Jeruſalem I have appointed Watchmen.* And how careleſs ſoever they be by their own nature, yet by my continual aſſiſtance, *all the day, and all the night for ever, they ſhall not hold their peace.* To wit, by crying down Errors. For they had better have held their peace, that preached publickly Errors every where. And v. 12. *Thou ſhalt be called a City ſought for, and not forſaken.* And yet Proteſtants ſay they did laudably *forſake* every viſible Church upon Earth, by adhering to *Luther* and his followers, who did

ſeparate themſelves from all Churches viſible in the whole world, openly profeſſing, that as then there was no one Church on Earth worth the ſeeking for: and ſo they did not joyn themſelves in Communion with any Church then upon Earth; but pretended to return to the Primitive Church, as it was above a thouſand years before; which is to ſay, that, for this whole laſt thouſand Years, the Church was a *City forſaken*, and that (for ſo long) her Communion *was not to be ſought for*.

16. *Seventhly*, There is a very convincing Text, to prove the Church to be by divine Providence aſſuredly provided of faithful Paſtors and Governours. *Jerem. 33. v. 25. If I have not put my Covenant to night and day, and Laws to the Heaven and Earth; then will I caſt away the Seed of Jacob, and David my Servant, that I do not take from his Seed, Princes to be Rulers over the Seed of Abraham, Iſaac, and Jacob.* So that we ſhall be as ſure not to fail of faithful Princes and

and Governours in the Church (for none but ſuch as are truly faithful, can be truely ſaid to be the *true Sons of Jacob and Dævid.*) As we are ſure to have Night and Day; the Heaven turning over us, and the Earth ſtanding ſtill under us.

17. *Eighthly*, The Prophet *Ezech.* Ch. 34. 22. *I will ſave my flock, and it ſhall be no more into ſpoil.* But what ſpoil would that Scab of Error make over all Chriſts flock, if it ſo infected it all, as Proteſtants ſay it did: yea, they will have even Idolatry it ſelf (the muſt deadly Murrain) to have infected the whole Church this laſt thouſand years and more.

18. *The third and laſt ſort of Texts* to proxe this Infalibility, contains ſuch as plainly ſay, that God will ſtill direct his Church to follow truth, or that it ſhall not revolt from the Truth, but be a moſt direct way to the Truth: That the Spirit of Truth ſhall be, as it were, entailed upon the Doctrine of the Church, with which Church this

ſeparate themſelves from all Churches viſible in the whole world, openly profeſſing, that as then there was no one Church on Earth worth the ſeeking for: and ſo they did not joyn themſelves in Communion with any Church then upon Earth; but pretended to return to the Primitive Church, as it was above a thouſand years before; which is to ſay, that, for this whole laſt thouſand Years, the Church was a *City forſaken*, and that (for ſo long) her Communion *was not to be ſought for*.

16. *Seventhly*, There is a very convincing Text, to prove the Church to be by divine Providence aſſuredly provided of faithful Paſtors and Governours. *Jerem.* 33. v. 25. *If I have not put my Covenant to night and day, and Laws to the Heaven and Earth; then will I caſt away the Seed of Jacob, and David my Servant, that I do not take from his Seed, Princes to be Rulers over the Seed of Abraham, Iſaac, and Jacob.* So that we ſhall be as ſure not to fail of faithful Princes and

and Governours in the Church (for none but such as are truly faithful, can be truely said to be the *true Sons of Jacob and Dævid.*) As we are sure to have Night and Day; the Heaven turning over us, and the Earth standing still under us.

17. *Eighthly*, The Prophet *Ezech.* Ch. 34. 22. *I will save my flock, and it shall be no more into spoil.* But what spoil would that Scab of Error make over all Christs flock, if it so infected it all, as Protestants say it did: yea, they will have even Idolatry it self (the must deadly Murrain) to have infected the whole Church this last thousand years and more.

18. *The thrid and last sort of Texts* to proxe this Infalibility, contains such as plainly say, that God will still direct his Church to follow truth, or that it shall not revolt from the Truth, but be a most direct way to the Truth: That the Spirit of Truth shall be, as it were, entailed upon the Doctrine of the Church, with which Church this

Spirit ſhall ever abide, teaching her all Truth. So firſt, *Iſa.* 61. 8. *I will direct their work in truth, and I will make an everlaſting* Covenant *with them*, of preſerving this never-failing Truth.

Secondly, Behold how plain and direct a way to Truth is promiſed the Church of Chriſt. *Iſa.* 35. v. 5. *Then ſhall the eyes of the blind be opened*, &c. *And a high-way ſhall be there, and it ſhall be called the way of Holineſs* (the Holy Catholick Church;) *the way-faring men, though fools, ſhall not err therein.* It is therefore a way infallibly leading to Truth. *Thirdly*, The ſame Prophet, *Chap.* 59. v. 20. *There ſhall come a Redeemer to Sion, and to them that ſhall return from iniquity in Jacob ſaith our Lord. As for me, this is my Covenant with them; My* Spirit *that is in thee, and my words that I have put in thy mouth ſhall not depart out of thy mouth, nor out of the mouth of thy Seed, nor out of the mouth of thy Seed's ſeed, from this preſent and for ever.*

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With what clearer words could the Spirit of Truth be entailed upon the *Church* present in each Age? or be more clearly said to reside ever *in her mouth*, with which she delivers all her Doctrine?

19. *Fourthly*, Most clearly, *Jer.* 32. v. 39. *I will give them one heart and one way, that they fear me for ever? I will make an everlasting Covenant with them, that I will not turn them away from them; but will put my fear in their hearts, that they shall not depart from me.* Note I pray these words, *I will put my fear in their hearts, that they shall not depart from me*. Wherefore they did not revolt from him, they did not depart from him. *Fifthly*, No less fully speaks the Prophet *Ezekiel*, 37. v. 24. *My Servant David King over them, and there shall be Shepherd over them all. They shall walk in my judgment, and observe my statutes, and do them. Moreover, I will make a Covenant of Peace with them; it shall be an everlasting Covenant with them, and I will set my Sanctuary in the midst*

of

of them for evermore. How fully is all this ſpoken of a viſible Church, having one *Shepherd over all.* Yea, the very Heathens ſhall know who they be, as there is ſaid. *Sixthly*, That according to the Prophet *Micah*, Ch 4. 5. *All people will walk every one in the Name of his God, and we will walk in the Name of our Lord God for ever and ever.* Which they do not, who walk in a labyrinth of groſs Erours for a thouſands years together; it followeth. *I will make her who was caſt off a ſtrong Nation, and the Lord ſhall reign over thee from henceforth and for ever.*

20. *Seventhly*, Mat. 16. 18. *The Gates of Hell ſhall not prevail againſt it.* If Hell could ever come to make the Church a Miſtreſs of Errors, ſo as to hold them forth for divine Verities ſo many Ages together, the Gates of Hell ſhould highly prevail againſt her. Now I pray note, That for many Ages there were no Chriſtians which were not either manifeſt Hereticks (and held ſo by the Proteſtants themſelves) or which did not (as all Roman Catholicks

licks now do) worship and adore Christ, as much under the shape of Bread in the Eucharist, as they worship him sitting at the Right hand of his Father. If this be Idolatry, the Gates of Hell have prevailed against the Roman Church, yea, and against the Churches in *Greece*, in *Armenia*, in *Æthiopia*, &c. who all, ever since they were Christians, have held this our Doctrine, and do still hold it, though they add world of other Errors. Where then shall the Protestants find Christ a Church, against which the Gates of Hell have not a vast long time together, prevailed? They must either be forced to make Christ false in this his Doctrine, or to confess our Doctrine true. If it be not, how was this *Covenant everlasting*, as hath been so often said in the now cited Texts; and also in the Text; following in which Christ made the *everlasting Covenant*, formerly promised to be made?

Eightly, St. *John*, Ch. 14. v. 16. *And he will give you another Paraclete that*

that may abide with you for ever, the Spirit of Truth, whom the World knows not; but you know him, because he dwells with you, and shall be in you. Now the Apostles not being to be *for ever*, and the Spirit of Truth being promised *for ever*; we cannot but say, that the promise of this *Spirit of Truth* is made also to the Successors of the Apostles, the Governours of Christs Church, to *Abid in them, and be in them, as the Spirit of Truth*, directly opposit to the Spirit of Error. So *Ninthly*, John 16. 12. *Many things I have to say unto you, but you cannot bear them now,* (hence appears how weighty those things were) *but when the Spirit of Truth cometh, he will guide you into all Truth.* To private persons the Holy Ghost is given as the Spirit of Sanctification; but to the Church he is given as the *Spirit of Truth, guiding her into all Truth*, and so directly excluding all Error from her.

22. *Tenthly*, That convincing place of St. *Paul* shall end all these Texts, 1 *Tim.* 3. 15. where speaking of the visible

visible Church, in which he teacheth *Timothy* how to converse; He speaks thus, *That thou maiest know how to behave thy self in the House of God, which is the Church of the leaving God. the Pillar and ground of Truth.* Can I lean more assuredly than upon the *Pillar of Truth*? Can I even wish to have a surer ground than the *ground of Truth*? And yet such a ground is the Church acknowledged in this Text, if it be not perverted by such Interpretations as be the Inventions of men; but of men unable to confirm their Interpretation by any Text clearer than this. Here then behold we have produced no fewer than *thirty Texts*, for the Infallibility of the Church; whereas not half so many, not half so convincing Texts can be alledged against it. And yet grant this, and you must grant all. Note, that besides these 30 Texts here alledged, I have also all those numerous and most full Texts, related at large *Point* 3. For whatsoever proves, that the true Church cannot fail to be a true Church, proves also her Infallibility. For truth of Doctrine

is

is essential to a true Church. If therefore by being fallible and erring, the whole Church could recede from the true Doctrine of Christ, it manifestly follows, that the whole Church could fail to be a true Church, contrary to these most expres Scriptures there plentifully alledged.

23. Most impertinent is the distinction which our adversaries use, to avoid the force of these Texts. They say, that the Church may be taken in two ways: First for the Visible Church, containing all Believers, as well reprobate, as elect; and this Church they say may err. Secondly, for the Invisible Church, which only contains the Elect; and this they say cannot err. But this is a palpable contradiction, if well noted. For this Invisible Church of the Elect, which, as you say, cannot err, is contained in the Visible Church, in which, as you say, both Reprobate and Elect are contained. Which Visible Church you (also say) may wholly err. But if the whole Visible

ſible Church wholly err, then alſo the Elect (contained in it) may err: or if they cannot err, then many in the Viſible Church cannot err. And yet you cannot find many in any Church viſible upon Earth, whom you can ſhew on the one ſide to have differed from the belief of the Roman Church, and on the other to have been guarded from Error, as thoſe who make the true Church muſt be. Again, I have ſhewed, that many Texts here by me cited ſpeak clearly of the Viſible Church.

The Sixth Point.

That the Roman *Church is this Infallible Church, and our Judge in all Points of Controverſie.*

1. THough this Queſtion ſeems to import as much as the certain deciſion of all our Controverſies, yet having been ſo long in the former Point

Point, we are able to give in a word full ſatisfaction in this. For no man will deny the Church, which is proved to be infallible, to be the moſt commodious decider of all Controverſies. For what can a man wiſh more to the right deciſion of his Controverſie, than a clear Sentence delivered therein by an infallible Authority?

2. All that can be imagined againſt what hath been ſaid, is this, That we have not as yet proved the *Roman* Church to be infallible. We have indeed proved the true Church to be ſo, but there ſeems a vaſt labour to remain to prove the *Roman* Church to be this true infallible Church, and conſequently the decider of all Controverſies. I moſt earneſtly therefore beg of my Reader to note well this one ſhort Demonſtration, and he will ſee how evidently convincing it is to prove home our full intent, even in a word.

3. My Demonſtration is this, No Church can be the true infallible Church, and decider of all Contro-

verſies

verſies, which teacheth her ſelf to be fallible. For if any ſuch Church be infallible, in all that ſhe teacheth, ſhe is infallible alſo in teaching her ſelf to be fallible. And hence it followeth that infallibly ſuch a Church is fallible: But every Church in the World but the *Roman* teacheth her ſelf to be fallible; wherefore (by evident Demonſtration) no other Church, upon Earth, can be infallible. But the true Church is infallible; (as hath been proved by no fewer than *thirty Texts*) therefore by evident conſequence, the *Roman* Church (by all thoſe Texts) is proved the only true Church, and our Judge in all our Controverſies.

The Seventh Point.

That the chief Paſtor of this Church is the Succeſſor of St. Peter.

1. THe Old Teſtament helps us thus far in this Point that it teacheth; firſt, that amongſt the Prieſts of the Old Law one was choſen ſucceſſively to be the higheſt and chief Prieſt, *Num.* 3. 32. *The Prince of Princes of the Levites Eleazar the Son of Aron the Prieſt.* And, *Num.* 27. v. 21. *If any thing be to be done* (for *Joſhua* their Governour) *Eleazar the Prieſt ſhall conſult our Lord. At his words ſhall he* (Joſhua) *go out, and go in, and all the reſt of the Children of Iſrael with him.* By *going in*, and *going out*, all the principal Actions are uſually underſtood in Scripture. In thoſe actions therefore God would have *Joſhua*, and all the people to depend on the

the high Prieſt. When then we read *Joſh.* 3. 8. that *Joſhua* did command the Prieſts, and that Chap. 5. he appointed Circumciſion to be miniſtred, and that Chap 24. he renewed God's Covenant, *&c.* he is to be ſuppoſed therein (as in all his principal Actions) to have proceeded according to the above-cited Text, only executing that, which God, by *Eleazar* the Prieſt, had ordained him to do. For Example: To command the Prieſts to go with the Ark into *Jordan*, to adminiſter Circumciſion, to renew the Covenant with God, *&c.* Again, when Princes are alſo Prophets (as *Joſhua*, *David*, *Solomon*, (and ſome others were) they might have ſome extraordinary Commiſſion to do, and order ſeveral things, which belong not to the ordinary Juriſdicton of temporal Princes. So 1 *Kings* 2. 27. *Solomon caſt out Abiather, that he ſhould not be Prieſt of our Lord*: Yet this was done, *that the word of our Lord might be fulfilled which he ſpake concerning*

the houſe of Helie. *Solomon* alſo as a Prophet, by extraordinary Commiſſion, v. 35. *Placed Sadoc the Prieſt for Abiathar.*

2. *Secondly*, We have clearly in the Old Teſtament the diſtinction of the chief Eccleſiaſtical and chief Secular Power, 2 *Chr.* 19. 11. *And behold Amariath, the chief Prieſt, is over you in all matters of the Lord;* that is, Eccleſiaſtical Affairs. Then for Temporal, or Secular Affairs, *Zebediah the Ruler of the Houſe of Judah, for all the King's matters;* Whence it is clear that the former cauſes are not *matters which appertain to the Kings.*

3. *Thirdly*, We have the Old Law *Deut.* 17. v. 8. commanding all ſuch cauſes, as are Eccleſiaſtical cauſes, to be brought to the Tribunal o the High Prieſt, and his Sentence to be obeyed even under pain of death. I call them Eccleſiaſtical cauſes, becauſe the former Text ſaith, they *be matters of the Lord*, and diſtinct from *matters of the King.*

4. *Fourthly*

4. *Fourthly*, We have out of the New Teſtament this unanſwerable Text, concerning the high Prieſts even of the Old Law, *Matth.* 23. 2. *Upon the Chair of Moſes have ſitten the Scribes and Phariſees; all therefore whatſoever they ſhall ſay unto you, obſerve and do it.* No wickedneſs of the High-Prieſt his Perſon ſhall excuſe your obedience, if he ſit upon the chair of *Moſes*. *Moſes* was not only a Secular Prince, but alſo the firſt High-Prieſt amongſt the Jews, *Moſes and Aaron amongſt his Prieſts*, *Pſal.* 99. 6. Now thoſe who ſucceeded *Moſes* as he was High-Prieſt, are ſaid to ſit upon the chair of *Moſes*; for as he was the Secular Prince of the People, *Joſhua* in that dignity did ſucceed him. But he had but *part of his glory*, ſo *Num.* 27. v. 18. *Take Joſhua the Son of Nun, a man in whom is the ſpirit, and put thy hand upon him, who ſhall ſtand before Eleazar Prieſt, and thou, (O Moſes) ſhalt put ſome of thine honour upon him.* Now the one part of *Mo-*

ſes his Honour was to be a Secular Prince, and Commander in chief. In this Dignity *Joſhua* did ſucceed him. But in *Levit.* Chap. 8. God commanded *Moſes* to inveſt *Aaron* with the other part of his Dignity, which was to be High-Prieſt. But when *Aaron* now came to dye, God ſaid to *Moſes* Num. 20. 26. *Take Aaron and his Son with him, and when thou haſt inveſted the Father of his veſtiture, thou ſhalt reveſt therewith Eleazar his Son: Moſes did as our Lord commanded him.* And thus ſucceſſively God provided his Church of High-Prieſts. Neither (for the wickedneſs of any of them) did he ceaſe to govern his Church by them, even by heavenly and ſupernatural aſſiſtance. As bad as *Caiaphas* was, yet, becauſe he was the High-Prieſt, he did Propheſie, *Jo.* 11. 51. *He ſaid not this of himſelf, but being the* High-*Prieſt of that year, he propheſy'd that Jeſus ſhould dye for the Nation.*

5. The Old Law being now tranſferred to the New, it was neceſſary that the

the priſt-hood alſo ſhould be transferred, theſe two going together, *Heb.* 7. 12. Wherefore the New Law being the Lady, the Old the Hand-maid, as S. *Paul* ſpeakes; the New Law alſo, according to him, being *eſtabliſhed upon better promiſes*, Heb. 8. 6. we may, with all ground in Scripture, expect to ſee Chriſt's Church ever provided of ſuch High-Priſts, as ſhall by his bounty, have many advantages above the High-Prieſts of, the Old Law, Chriſt then intending to build his New Church, are called to him even amongſt the firſt of his Apoſtles *Simon*, and preſently changed his name into *Cephas*, which is interpreted *Peter a Rock*, *Joh.* 1. 42. To this *Simon*, Matth. 16. 18. he ſaith, *Thou art Peter*, which in that Language, which Chriſt ſpoke, is as much as to ſay: *Thou art a Rock, and upon this Rock I will build my Church.* The wiſeſt of men deſigns a ſure Rock for the everlaſting building of his Church in the midſt of all Winds and Waves, and if any one ſay that

Chriſt himſelf is a *Rock* ſo as not to communicate this Rock-like firmity of his alſo to S. *Peter*, he flatly contradicts Chriſt's ſaying, *Thou art a Rock and upon this Rock I will build my Church.* If any man ſhould take a fair ſtone in his hand, and ſay, *Thou art a fair goodly ſolid ſtone, & upon this ſtone I intend to raiſe a Chappel:* who would conceive this man in the laſt part of his Speech to point at any other ſtone than that which he had in his hand? True it is, that Chriſt is the fundation; yet with any diſhonour to him, (nay to the increaſe of his honor) he communicateth that very title of foundation to others. So *Eph.* 2. 20. we are ſaid: *Built upon the fundation of the Apoſtles and Prophets: Jeſus Chriſt being the chief corner ſtone.* Chriſt then is the chief Rock of an everlaſting perpetuity, and this by his own vertue. St. *Peter* is a Rock ſtanding firm everlaſting not by his own vertue, but by the vertue of Chriſt, and made thus not for his own ſake, but for Chriſt's Churches ſake, Chriſt intending that this his Church

Church ſhould ſtand for ever, as I proved Point 3, Whence Chriſt adds, *upon this Rock* I *will build my* Church. we willingly grant that the Church was to be built, not upon the ſhoulders of St. *Peter*, but upon his faith; yet his faith muſt not be taken as ſeparated from his perſon, but it muſt be taken as the thing chiefly reguarded in his perſon; for which to him perſonally this dignity was given; yet given chiefly for the perpetual good of the Church to be built upon him. Wherefore leſt the building ſhould be ſhattered at his death, this firm perpetuity of a Rock, that is, *this faith of his which Chriſt prayed ſhould never fail*, Luk. 22. 32. was to be derived to his Lawful Succeſſors; as the Chair of *Moſes* ever had the Succeſſors of *Moſes* ſitting in it; for no well ordered Common-wealth is deſtitute of ſufficient means, ſtill to provide her of her Lawful Heads and Governors appointed her Succeſſively. And as it is not enough to ſay, *Chriſt is King of Kings, and Lord of Lords*, there-

therefore the Civil Common-wealth needs no forther King or Lord. So it ſeems far greater Non-ſenſe to ſay, that becauſe Chriſt is the chief Head, and Prieſt of the Church, therefore we, upon Earth, need no other Head to govern ſuch a Common-wealth as the Church is, containing ſo many ſeveral People, of ſo many Nations, Natures, Cuſtoms, and Diſpoſitions, as be found from the riſing of the Sun, to the going down of the ſame, though this ſo far ſpread Common-wealth were intended from the beginning, to laſt as long as the Sun and Moon. It was then for this his Churches ſake, that ſome one was ever to be firſt and chief in it.

6. Now ſaieth *St. Matthew*, numbring the Apoſtles (Princes of the Church) *The names of the twelve Apoſtles be theſe*: *The firſt*, *Simon*, *who is called Peter*, Mat. 10. 2. And ſo in all places where the Apoſtles are counted, as *Judas* is always the laſt, ſo St. *Peter* is counted firſt: And as it was ſaid of *Eleazar*, *That he was the Prince of*

Princes

Princes of the Levites, Num. 3. 32. ſo amongſt the ſpiritual Princes of Chriſt's Church, St. *Matthew* doth not only count him firſt, but plainly ſays he was *the firſt: The firſt Simon who is called Peter.* He was neither *the firſt* in order of calling to the Apoſtleſhip, nor in Age; for his brother *Andrew* was before him in both theſe, *Joh.* 1. Again, to ſignifie that he was the Head and Chief in Ordinary, Chriſt ſaid to him, *Matth.* 16. 19. *And to thee will I give the Keys of the Kingdom of Heaven.* For though the power of looſing and binding was afterwards given to the other Apoſtles, *John* 20. 23. yet the *Keys of the Kingdom of Heaven* are never in Scripture ſaid to be given to any but to S. *Peter.* The giving of the Keys, is well known to ſignifie naturally the Supreme Rule in a City, or Family. Hence the Keys of the City are offer'd to the chief Governors at their entrance. So alſo *the Key of the Houſe of David* is given to Chriſt *being*

to

to reign in the Houſe of David for ever. Here Chriſt giveth the Keys to S. *Peter* as to his Succeſſor *in the Houſe of God which is the Church of the living God.* 1 Tim. 3. 15.. By theſe Keyes is ſignified the plentitude of higheſt power.

7. Again. *Joh* 21. 15. *Simon of John loveſt thou me more than theſe? Feed my Lambs.* And yet again, *v.* 17. *Feed my Sheep.* Note that he would not have required *greater Love* in *Peter*, rather than in any of the reſt, nor have ſaid, *Loveſt thou me more than theſe?* if he had not here intended to give him higher dignity in Paſtorſhip than to the reſt. If every one of the other Apoſtles be Sheep of Chriſt, St. *Peter* is here made Paſtor to every one of them, for he is commanded to *feed them.* Note again (and principally) that the whole flock of Chriſt *his Lambs*, *his Sheep*, his Subjects and their Rulers, did not conſiſt of thoſe only men who then lived, but much more of all ſuch faithful men as were to be of the flock and Church of Chriſt, even from his days to the end

of

of the World. Wherefore this high Paſtorſhip being, as we ſaid, chiefly inſtituted by Chriſt, out of his love and care to his flock, and not meerly out of the deſire of honouring St. *Peter*, was by ordinary courſe of Succeſſion to be devolved to all poſterity.

8. And that no man ſhould ſay that this Succeſſion ſhall ever fail, thus ſaith our Lord, *Jer.* 33.17. *David ſhall never want a man to ſit upon the throne of the houſe of Iſrael, and of the Prieſts and Levites there ſhall not fail a man*, &c. And he adds, *That his Covenant ſhould ſooner be made void with the day and the night, than his Covenant ſhould be made void with David his Servant. That there be not of him a Son to reign in his Throne, and Levites and Prieſts his Miniſters.* And the Prophet *Iſaiah* in his laſt Chapter tells us, that in the new Law theſe *Levites* ſhall not be born *Levites* of the Tribe of *Levi*, or any particular Tribe or Nation, but by Election, they ſhall be choſen to be *Levites* out of ſeveral Nations, particularly

larly of *Italians*, *Grecians*, *Africans*, and the *Iſlands* afar of; tho the *Engliſh* Bible doth not Tranſlate theſe Names, *I will take* (ſaith he) *of them to be Prieſts and Levites.* But ſhall there not ſtill be one chief Paſtor of theſe never decaying Races of Prieſts and Levites? yes there ſhall. *And they ſhall have one Shepherd, or Paſtor, over them all,* Ezech. 37. 24.

The Eight Point.

That this our Chief Paſtor, or Pope, is not Antichriſt,

1. BEcauſe there is never a Pulpit in *England* in which the Pope hath not been preached, by all our Miniſters, to be not only Antichriſt, but alſo the *Antichriſt*, who is ſo much ſpoken of and deteſted in Scriptures: I thought fit to make my dear Countrymen ſee with their own eyes, how un-

con-

conſionably theſe their Miniſters ſo univerſally deal with them in this point, in which they cannot but ſee (if indeed they read and will underſtand) how flatly and point-blank this Doctrine is againſt moſt manifeſt Scripture.

2. *Firſt*, The Scripture teacheth clearly, that Antichriſt is one particular determinate man, and not any rank of ſeveral diſtinct men ſucceſſively living one after the other, as Popes do. Hence 2 *Theſſ.* 2. 3. Antichriſt is called, *That man of ſin, the Son of perdition; the Adverſary.* And *Apoc.* 13. 14. An Image ſhall be made of this particular perſon, whereas no ſuch Image can repreſent thoſe hundreds of Popes who have ſat in St. *Peter*'s Chair. Again there it followeth, that this particular Man ſhall have a ſpecial Name, and ſuch a peculiar number ſhall expreſs this Name: *For it is the number of a Man.* A man, I ſay, and not many Men ſucceeding one another, as Popes are. Whence it followeth, *The Number of him is Six hundred ſixty ſix.* Of that

Him,

Him, whom Chriſt alſo inſinuated to be one particular *Man*, when he ſaid, *Joh.* 5. 43. *If another ſhall come in his Name, him you will receive.* Whereas no one of the Popes was yet received by the Jews. Wherefore of the Pope it is falſe to ſay, *the Jews have received him.* And this is the ſecond Reaſon why the Pope, according to Scripture, is not Antichriſt.

3. T*hirdly*, This one particular Man ſhall not come until we be cloſs bordering upon the very laſt end of the World. *Mark* 13. 25. *But in thoſe days after that tribulation* (of Antichriſt) *the Sun ſhall be darkened.* Popes have been ever ſince St. *Peter*'s days; and that which you all call Popery, hath been (as you confeſs) above theſe thouſand Years, and yet the Sun ſhines upon the World as clearly as ever.

4. *Fourthly*, This one ſpecial Man ſhall reign but a ſhort time; whereas theſe Popes (upholders of confeſſed Popery) have reigned theſe many Ages. Antichriſt ſhall reign but three Years and

and an half, *a time, and times, and half a time*, Dan 7. 25. And *Apoc.* 12. 14. Hence *Dan.* 12. 11. this time is further expounded to be *a thouſand two hundred and ninety days.* And the Church a little after this Perſecution begins, ſhall fly into the wilderneſs, *for a thouſand two hundred and ſixty days.* And for this time of 1260 *days*, *the two Witneſſes ſhall propheſie*, Apoc. 11. 3. For the perſecution of Antichriſt ſhall laſt but *two and fourty Months*, as is there expreſly ſaid. And *Apoc.* 13 5. *Power was given (to the Beaſt) to continue two and fourthy Months.* The time therefore of Antichriſts Reign ſhall be ſhort. *For the Elect the days ſhall be ſhortned*, Matth. 24. 22. So *Apoc.* 20. 3. it is ſaid, that the Devil ſhall be let looſe for the ſhort time of Antichriſts Reign. *After theſe things he muſt be looſed a little time.* That is, after Chriſt hath bound up the Devil, during the long time of the New Teſtament (deſcribed there by the complete and perfect number of a Thouſand

years) he ſhall be let looſe for the ſhort time of the reign of Antichriſt.

5. *Fifthly*, All the Miniſters in *England*, or out of *England*, can never be able to ſhew, that the Pope did ever kill two ſuch Witneſſes as Antichriſt is clearly ſaid to kill, *Apoc.* 11. 6. That is, *two Witneſſes, who ſhall propheſie One thouſand two hundred and ſixty days cloathed in Sackcloth, who ſhall have power to ſhut the Heavens that it may not rain in the days of their prophecy; and power of the waters, to turn them into Blood; and to ſtrike the Earth with all plagues as often as they will.* If your Miniſters will prove the Pope to be Antichriſt, they muſt not only prove that he did kill two ſuch Witneſſes as they are (for the true Antichriſt muſt do this;) but alſo they muſt prove that the Pope did kill two ſuch Witneſſes in *Jeruſalem*, leaving their Bodies lying in the Streets thereof. For this alſo the true Antichriſt muſt do, becauſe it followeth, *v.* 7. *The Beaſt ſhall kill them; and their Bodies ſhall lie*

lye in the ſtreets where the Lord was crucified, that is, in *Jeruſalem*.

6. *Sixthly*, Hence appears that the chief Seat of Antichriſt ſhall be at *Jeruſalem*, where he ſhall moſt ſhew his power and glory, whence it was alſo ſaid before that the Jews ſhould receive him; and the Holy Fathers commonly ſay, he ſhall be born a Jew, of the Tribe of *Dan*, which is the cauſe why that Tribe was not numbered with the reſt, *Apoc.* 7. neither could the Jews receive him if he were not a Jew. None of theſe things agree to the Pope, and yet they all agree to Antichriſt.

7. *Seventhly*, The Beaſt which ſhall ſet up the power of Antichriſt, *ſhall make fire come down from Heaven to Earth in the ſight of men*, Apoc. 13. *v.* 13. Tell me what ſetter up of the Popes power did ever do this?

8. *Eighthly*, There alſo, *v.* 17. it is ſaid, that he alſo ſhall effect, *that no man ſhall buy or ſell, but he that hath the Character or Name of the Beaſt, or*

years) he ſhall be let looſe for the ſhort time of the reign of Antichriſt.

5. *Fifthly*, All the Miniſters in *England*, or out of *England*, can never be able to ſhew, that the Pope did ever kill two ſuch Witneſſes as Antichriſt is clearly ſaid to kill, *Apoc.* 11. 6. That is, *two Witneſſes, who ſhall propheſie One thouſand two hundred and ſixty days cloathed in Sackcloth, who ſhall have power to ſhut the Heavens that it may not rain in the days of their prophecy; and power of the waters, to turn them into Blood; and to ſtrike the Earth with all plagues as often as they will.* If your Miniſters will prove the Pope to be Antichriſt, they muſt not only prove that he did kill two ſuch Witneſſes as they are (for the true Antichriſt muſt do this;) but alſo they muſt prove that the Pope did kill two ſuch Witneſſes in *Jeruſalem*, leaving their Bodies lying in the Streets thereof. For this alſo the true Antichriſt muſt do, becauſe it followeth, *v.* 7. *The Beaſt ſhall kill them; and their Bodies ſhall*

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number of his Name. In what Popes days was this verefied?

9. *Ninthly*, and laſtly, 2 *Theſſ.* 2. 4. That one ſpecial man (who is called *that Man of ſin*) *is extolled above all that is called God, or* (all) *that is worſhipped.* Now, whoſoever is extolled above *all that is God*, is not only extolled above Judges and Kings, ſometimes called Gods (as all Juſt men are) but *to be extolled above all that is called God*, he muſt be extolled above *God himſelf*, who (in the very firſt place) *is called God.* So he that is extolled above (all) that is worſhipped, muſt be extolled not only above Princes and Kings, but above Saints and Angels, and God himſelf. Now neither doth the Pope extol himſelf, or is extolled by any of his Adherents above the Apoſtles or Angels, and much leſs above God himſelf, *ſhewing himſelf, that he is God*, as their ſaid Antichriſt ſhall do.

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The Ninth Point.

Of the Sacraments of the Church, and of the Ceremonies which the Church uſeth in adminiſtring theſe Sacraments, as alſo in other occaſions.

1. HAving treated of the Church, and her chief Paſtor, it followeth to treat of the Sacraments of this Church. And becauſe our Church uſeth ſeveral Ceremonies in the adminiſtration of theſe Sacraments, (and eſpecially in ſacrifice of the Maſs) as alſo in other ſeveral occaſions (a thing much ſcoffed at by our Adverſaries.) We will here alſo treat of theſe Ceremonies.

2. Firſt then concerning Sacraments in general, before we come to treat of every particular Sacrament, to prevent miſtakes, I define a Sacrament to be *An outward ſign, inſtituted by Chriſt, ſignifying the inward Grace which it*

confers, when duly received. And here it must be exactly noted, that every such outward Sign, or holy Ceremony, (by the applying of which inward Grace is infallibly conferred, when it is duly received) must needs be a sign, or ceremony instituted by Christ. For no body but Christ could annex the infallible Gift of inward Grace to the applying of such an outward sign.

3. Now if any one will stand contending to prove, that a Sacrament is something else, and ought to be defined otherwise; all that I need to say, in confutation of him, is, that I will find in Scripture seven such holy Signs, or Ceremonies, to the due application of which, the gift of inward Grace is infallibly annexed. And for this Reason, I say, that these be either seven true Sacraments, or else seven things much better than those which your definition will allow to be Sacraments. For by these seven, that divine Quality of Heavenly Grace is conferred; by yours it is not. But before I come to

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ſhew our ſeven Sacraments in particular, to be ſuch holy Signs or Ceremonies inſtituted by Chriſt (from whom all Grace is derived) I will in the ſecond place, treat of the Ceremonies of the Church which Proteſtants are pleaſed to account Fooliſh, Childiſh, Apiſh, Comical, *&c.*

4. I ſay then, that the light of Reaſon teacheth us in all actions (which we deſire to raiſe above the rank of vulgar Actions) to deviſe ſome Ceremonies to ſet that Action forth in ſuch a manner, that all ſhall, by the very ſight of it, be ſtirred up to apprehend ſuch an Action to be far ſurpaſſing ordinary things. So in the ſolemn Inauguration of great Princes, in the Coronation of Kings, in their going to ſit in Parliament; yea, in their carrying to their Graves and Interment, great choice is made of exquiſite Ceremonies to ſet forth theſe Actions, ſo that they may be raiſed much above the ſtrain of vulgar Actions: Wherefore ſeeing no Actions deſerve more eſteem, or to be raiſed

to a higher Degree of Reverence and Veneration amongſt the Chriſtian People, than the chief Actions of our Religion, it was wholly convenient that the adminiſtration of the Sacraments (being the chiefeſt of theſe Actions) ſhould chiefly of all other Actions be graced and ſet forth with ſome kind of Ceremonies, ſuch as the Church ſhould think fitteſt, that ſo all the Vulgar, by the very ſight of thoſe Actions, may be excited to conceive a ſacred eſteem of thoſe Actions, ſet forth ſo myſtically, in a manner quite different from ordinary and vulgar Actions. By this Argument, and not by any Text of Scripture, you muſt juſtifie your Miniſters Surplice.

The Law of Nature (which was before the Ceremonial Law) did teach the Holieſt Men of that Law thus, to raiſe the moſt pious actions they ſolemnly performed by addition of certain Ceremonies. So Holy *Jacob*, *Gen.* 28. 18. *Ariſing in the morning, took the ſtone that he had laid under his head,*

head, and erected it for a title (or monument) and poured out Oyl upon the top of it. A ceremony ſo far from being ſuperſtitious, that *Gen.* 31. 13. God approves this fact, appearing to *Jacob*, and ſaying, *I am the God of Bethel, where thou didſt anoint the ſtone and didſt vow thy vow to me.*

5. And becauſe our Adverſaries ſcoff at Ceremonies as if they were ridiculous things, we deſire them to reflect, whether a Heathen may not as well ſcoff at the Jewiſh Ceremonies, appointed by God Himſelf; as indeed the Jews, both by the Greeks, and the old Romans, were held for the moſt ſuperſtitious People of the World upon that account. And though the Jewiſh Ceremonies appointed by God do now ceaſe, yet it is now Blaſphemy to ſay any one of them were Fooliſh, Apiſh, Comical geſtures: Yet looked upon with carnal eyes, they may (to the full) as much appear to have been ſo, as the Ceremonies of the Church appear to you. For Example, What a Mimical

Mimical Action would you account it in us, if we ſhould in the Conſecration of the Pope appoint, that *the tip of his right ear, and the thumb and great toe of his right hand and right foot* ſhould be the parts particularly anointed, and yet God himſelf commanded, (*Exod* 29. *v.* 20.) That in the Conſecration of *Aaron* and his Sons; *Thou ſhalt take of the blood of a Ram, and put it upon the tip of the right ear of Aaron, and of his Sons, and upon the thumbs and great toes of their right hand and foot.* A number of as ſtrange Ceremonies as theſe are both in this Book of *Exodus*, and particularly in *Leviticus*, and yet all ſet down by Gods own appointment. And it is now Blaſphemy to ſay, they were ridiculous.

6. But let us paſs to the New Law, though in this all Jewiſh Ceremonies be aboliſhed, yet it is no where ſaid, that we ſhould ſerve God without all Ceremonies, which no Nation under Heaven ever did, as thoſe who were skilled in Antiquity know. Yea, Chriſt himſelf was

was pleaſed to ſet forth ſome more myſtical Cures, which he did, with ſuch ceremonies as you would ſcoff at them, if our Church (in far more myſtical Actions) had made us of them. So *Mark* 7. *v* 32. In the Cure of a deaf and dumb Man. Firſt, *He took him from the multitude apart.* Secondly, *He put his fingers into his ears.* Thirdly, *Spitting, he touched his tongue,* Fourthly, *He looked up to Heaven.* Fifthly, *He groaned.* Sixthly, *He uſed a word deſerving ſpecial interpretation,* ſaying, *Epheta,* that is, *be opened.* So alſo, *John* 8 *v* 6. In pardoning the Adultereſs he twice *bowing himſelf, wrote in the earth,* God knows what. And in the 9*th.* Chapter, curing a man blind from his Nativity, *v.* 6. *He ſpit on the ground, and made a clod of his ſpittle; then he ſpread the clay upon his eyes.* Laſtly, *He ſaid unto him, Go, waſh in the Pool* Siloe, *which is interpreted, Sent.* Thus teaching his Church to uſe Ceremonies in ſuch myſterious Actions as are ordained to cure

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our ſpiritual Deafneſs, ſpiritual Dumbneſs, ſpiritual Blindneſs. So we ſhall ſee it to be Scripture, that ſprinkling of Water muſt be uſed in Baptiſm, Impoſition of Hands in Confirmation and Ordination, Anointing with Oyl in Extreme Unction. Before our Lord gave the Euchariſt to his Diſciples, he (*Mark* 14.) made choice of a Room very ſpacious and adorned. He firſt *waſhed his Diſciples feet*, then ſitting down *he took Bread, gave thanks, bleſſed it, brake it*, &c. When he gave his Diſciples power to abſolve and to adminiſter the Sacrament of Confeſſion, *Joh.* 20. *v.* 22. He firſt ſaid to them, *As my Father ſent me, ſo I ſend you; when he had ſaid this, he breathed upon them, and he ſaid to them, Receive the Holy Ghoſt, whoſe ſins ye ſhall forgive, are forgiven*, &c. When the Paſtors of our Church uſe the Inſufflation or Breathing upon any; for the like myſtical ſignification, you cry aloud, Superſtition, Superſtition, an Apiſh Mimical Action, &c.

7. There

7. There is also one very great commodity in the Churches prescribing such and such particular Ceremonies in such and such actions, that hence it ensues, that all her Priests perform all these sacred Rites in administring Sacraments, offering Sacrifice, *&c.* after just one and the self same manner all the World over; which is a most comly and orderly thing, and could not have happened, had not such and such peculiar Rites been prescribed to all.

8. But now, if after that we have prov'd Ceremonies to be reasonable, you ask why the Church did prescribe just these particular Ceremonies, and no other? First, I answer, that either these particular Ceremonies are more proper and seemly, and, as it were, more connatural to such an action; or, Secondly, they are fittest for some mystical signification. Lastly, I say, that our unsatisfied Adversaries would have asked the self-same Question of any other particular Ceremonies, if the Church had peculiarly appointed them. Even as some men will

will curiously be asking, Why did God make the World just at such a particular time, and not sooner or later? For as St. *Augustin* wittily answers: Had God made choice of any other time to make the World, you would still have been asking the very self same wise Question, *Why just now, and not sooner or later?* Even so you would as wisely have been saying, *Why just such a* Ceremony, *and not as well such or such an one?* Let this suffice for the Justification of our Ceremonies.

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The Tenth Point.

Of Baptiſm, which is the firſt Sacrament.

1. I Will firſt ſhew Baptiſm to be a holy Sign or Ceremony, ſignifying and cauſing grace in thoſe who duly receive it, *Ezec.* 36. 25. *And I will pour upon you clean water, and you ſhall be cleanſed from all contaminations.* Behold an outward pouring of Water, cleanſing inwardly from all Contaminations. The Baptiſm of St. *John* was an outward pouring of Water, with a ſolemn profeſſion of doing Penance towards the cleanſing of the Soul; but no grace was given by it to cleanſe the Soul. So *Mat.* 3. 11. (ſaith St. *John* Baptiſt) *I have baptized you with water, but he* (Chriſt) *ſhall baptize you with the Holy Ghoſt.* His Baptiſm ſhall give this Soul-cleanſing grace. Again, *Acts* 2. 38. *Be every one of you baptized for Remiſſion of your*

your ſins, and you ſhall receive the Holy *Ghoſt.* Again, *Acts* 22. 26. *Riſe up and be baptized, and waſh away thy ſins.* Nothing can cleanſe from Contamination, give Remiſſion of ſins, waſh away ſins, but that which gives grace. Again, *Gal* 3.27. *As many of you as are baptiz'd in Chriſt, have put on Chriſt.* Hence Baptiſm is called, *Tit.* 3 5. *The waſhing of Regeneration,* and by it man is born of the Spirit. Whence *John* 3. 5. *Unleſs a man be born again of water and the Holy Ghoſt, he cannot enter into the Kingdom of God.* That is to ſay, Baptiſm ſo breeds our ſpiritual Birth in God, as our carnal Birth cauſeth our life into the World.

Wherefore even the Children of the Juſt need Baptiſm. For *Rom* 5. 12. *Unto all men death did paſs, in whom all ſinned.* Whence *David,* Pſal, 51. 5. *And in ſin did my Mother conceive me.* And therefore *unleſs ſuch a one be born again of Water and the Holy Ghoſt, he ſhall not enter into the Kingdom of God.* For of every one it is ſaid, *Eph.* 2. 3. *We were*

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by nature Children of wrath, as also the rest.

The Eleventh Point.

Of Confirmation.

1. CONfirmation is approved such a Sacrament, *Acts* 8. v. 14. *And when the Apostles that were in Jerusalem had heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come, prayed for them that they might receive the Holy Ghost. For he was not came upon any of them, but they were only baptized in the name of our Lord Jesus. Then did they impose their hands upon them* (behold the outward sign) *and they received the Holy Ghost.* Behold the inward grace given to those, who though they had been baptized, yet they had not received this particular strength and *Confirmation* of special grace which the coming of the Holy Ghost in this Sa-

crament did bring unto them. It is also most agreeable to Scripture, that this Sacrament be given not by inferiour Priests, but by Bishops. Whence *Bede* excellently noteth, that it was not *Philip* the Apostle, who is here said to have converted *Samaria*, but *Philip* one of the seven Deacons. And so though he could baptize them, yet he could not give them this Sacrament, and therefore the Apostles sent *Peter and John to Samaria*; not to baptize them again, but to confirm them. And though here be no mention of Oyl; yet it followeth not that no Oyl is to be used in this Sacrament. For so in the Scripture there is no mention of Water in that very Text which mentions the institution of Baptism, as *Matthew* the last, *Teach all Nations, baptizing them in the Name of the Father, the Son and Holy Ghost.* Yet the practice of the Church, testified by all Antiquity sufficiently teacheth the use of Oyl, or holy Chrism in this Sacrament. See the *Rhemish* Testament upon the place of the *Acts* now cited. There also yo

ſhall find this memorable note, *That none ever, but known Hereticks, condemned this Sacrament of Chriſm.* Again *Acts* 19. 5. *They were baptized, and when Paul had impoſed hands on them, the Holy Ghoſt came upon them.* And whereas ſome ſay the Text I alledged for this Sacrament, to prove only the Gift of the Holy Ghoſt, in order to ſpeak ſeveral Languages, I remit them to St. *Auſtin*, Tract. 6. in Ep. Joh. *Is there any man* (ſaith he) *of ſo perverſe a heart as to deny theſe Children, on whom we impoſed hands, to have received the holy Ghoſt, becauſe they ſpake not with Tongues?* Out of which words alſo you may obſerve how anciently they then *impoſed hands and confirmed* Children when they were of years of diſcretion, and could ſpeak wiſely, though not in any Tongue but their own. This is ſtill our practice.

The Twelfth Point.

Of the Holy Eucharist.

1. FIrst this Holy Sacrament under visible signs of Bread and Wine signifying nourishment, doth invisibly contain the Body and Blood of our Lord, which nourishes up our Souls with his Grace to life everlasting, *John* 6. v. 48. *I am the bread of Life, your Fathers did eat Manna in the desert, and they died. This is the bread that descendeth from Heaven, that if any man eat of it he die not. I am the living bread that came down from Heaven. If any man eat of this bread, he shall live for ever.* Behold here the invisible Grace: *And the bread which I will give you is my flesh, the life of the World.* Behold the outward visible sign truly containing his person who gives the Grace. And tell me not that is said of his flesh: *The flesh profiteth nothing.* For it is blasphe-

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my to ſay ſo of his fleſh, of which he ſaith here, *My fleſh is the life of the world.* A carnal groſs manner of underſtanding, that his Fleſh was, to this effect, to be eaten in its own kind (like fleſh in the Shambles) doth indeed put upon us a ſence in which it is true *that his fleſh profits nothing.* Neither doth his Fleſh taken (as they took it) that is, as the Fleſh of one that was only man, profit any thing. But theſe his words are *ſpirit and life.* For they ſhall raiſe us in ſpirit to believe this Fleſh to be joyned with the Divinity, which is ſo able to give this Fleſh to be eaten, that, by really feeding upon it, they may be nouriſhed to eternal life.

2. Here then ſecondly comes in our belief of the *real preſence* of Chriſt in the Sacrament, which we all profeſs to be his true Body, and conſequently not to be Bread, but living Bread, as St. *John* calls it, whence follows *Tranſubſtantiation*, or change of the ſubſtance of dead Bread, into the true Body of Chriſt, which we all ſay to be as truly in the Sa-

crament, as he is in Heaven at the right hand of his Father. And therefore adoration is no leſs due to him here in the Sacrament, than there in Heaven, as Reaſon perſwades, if we can ſhew that the ſelf-ſame Body is really preſent in the Sacrament. Let the firſt proof hereof be taken from the clear, and ſo often repeated words (even word for word) in the Goſpel of St. *Matthew*, St. *Mark*, St. *Luke*, and St. *Paul*, 1 Cor. 11. 24. *This is my Body, this is my Blood*, and in St. *John* in the words now cited. If I can ſhew that theſe places be not to be taken figuratively, but literally, my buſineſs is at an end. I think I can make this evident by this demonſtration.

If theſe Texts be to be underſtood figuratively (as you Proteſtants ſay) then queſtionleſs the Apoſtles and their Succeſſors did tell the firſt Chriſtians, that it was ſo, and together with their firſt Faith they received that Doctrine, and they with that Faith delivered it to their Succeſſors. And thus all believed for ſome time. But then you muſt come

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to some other time, in which some one man began first to teach, that those Texts are to be understood literally, as they sound, and that one man taught that Christ was really present in the Sacrament, and being so, was also to be adored. Now when this one man began this Doctrine first for some one man must have been at first the beginner) it could not but seem new, as being never heard before; it could not but seem suspected or falsity, as being notoriously then contrary to what all true Believers in the World believed. It could not but be manifestly accounted of all understanding men to be Idolatrous, as teaching that to be adored for God, which all (instructed by the Apostles and their Successors) taught to be nothing else but Bread and Wine. It could not but be accounted a Doctrine incredible, which must needs teach the great Body of a Man to be wholly contained in a small quantity of a little piece of Bread. And which must needs teach, one and the self-same Body to be really present at a thousand several

places, and to be eaten there, and yet to be ſtil preſent here; which alſo muſt needs teach, that there ſhould not be Bread and Wine where our own Senſes tell us there was nothing elſe but Bread and Wine; yea, where (as then) Faith it ſelf told them the ſelf ſame thing. This being ſo, I ask this unanſwerable Queſtion, How could this one man, (who muſt firſt begin to broach this new Doctrine) be able to ſet it forth ſo plauſibly, that it being a Doctrine ſo againſt all Reaſon, all Senſe, all Experience, and all Faith of all Men (at that time) and alſo a thing ſo hard to perſwade Men of Piety and of Underſtanding for fear of open Idolatry, and plain Innovation in Religion. So hard to perſwade bad and weak underſtanding perſons, who, for no kind of gain or benefit, were to be made go directly, not only againſt their ancient Faith, but to go flatly againſt their own underſtanding and common ſence? How could, I ſay, this one man be able to perſwade this ſtrange, new, unprofitable, hard Doctrine, not to one Town only or City, or

or to one Country or Nation only, but to the whole multitude of Christians from the rising of the Sun to the going down thereof? And this so, that no one is known to have either by word of mouth, or Writing, opposed his Doctrine, but all to have so readily, and so unanimously embraced it; that no kind of mention should be made in any History of the least stop it had, or of the least contradiction made any where against it, or of the least taxing it either of novelty, or of strangeness; yea, no mention is made in any one Country (though there be so many Countries in Christianity) when, or where, or by whom this strange new Doctrine was begun. But behold on the sudden all Christianity (for so it was as all learned Men know) all Christianity, I say, both in the East and West, both amongst those who hold with the Roman Church, and those who stood in defiance of it, either amongst the *Grecians*, *Georgians*, *Abyssines*, *Æthiopians*: All, I say again, all of them (who would be called Christians) every where firmly be-

believing, every where professing, and confessing the real presence of Christ in the Sacrament, and falling on their knees to adore him. Is it possible that in a Point so hard as this is, so many, so differing in Customs, Languages, Manners, Educations, Interests, Opinions, and Beliefs, so distant from one another in place and affections, in dictamens and practices, should all be found at once (and no body can tell at what time first) to consent most unanimously? Could so great a thing as this be done upon the perswasion of one man, and done so silently, that no one single Writer should be found to record who that Omnipotent man was, or by what means he could possibly effect a thing so incredible all Christianity over, without finding anywhere amongst good or bad, learned or unlearned, any considerable opposition? This seems to me a thing so incredible, that all you can say against our Faith in this Point, is nothing so hard to believe as this alone. Wherefore if this cannot be so, as surely it cannot, you must all be forced to con-

confeſs, that when the Faith was firſt preached by the Apoſtles, and their Succeſſors, they did not teach your Doctrine concerning this Sacrament, but they taught and delivered our Doctrine. And then you will ſoon underſtand that all the difficulties here mentioned be eaſie to be anſwered. For hence you will eaſily underſtand, how no other beginning than that of our firſt Chriſtendom, could be found of this Doctrine, becauſe ſuch a Doctrine (as this is) found ſo univerſally ſpread over all Chriſtendom, and never recorded to have been accounted new, or to have had any particular Author, or Oppoſer, could not poſſibly have had any other beginning; or if it had, more notice would have been taken of it. But coming in with firſt Chriſtianity, you cannot wonder to ſee all Chriſtianity found embracing it. And though it be a Doctrine containing ſo many difficulties, yet being propoſed as a part of that Chriſtian Doctrine, with all theſe powerful Motives (which firſt moved all Chriſtians

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to be Chriſtians) you cannot wonder to ſee thoſe who received Chriſtianity, to receive alſo this Chriſtian Belief. Whereas if they all had at firſt received the contrary Belief; ſurely at the firſt propoſing of this known Novelty, ſome body or other, in ſome one place of Chriſtianity or other, would have opened his mouth and ſaid, *We cannot adore that for God which the whole torrent of Antiquity, from Chriſt to us, hath taught to be* Bread, *as alſo our Senſes tell us.* Had *it been to be adored, the Apoſtles, and thoſe who were taught by them, would have taught us ſo, or at leaſt ſomewhere ſome body or other would have heard ſome news of this Doctrine before now.* But *that which you ſay is too new to be true, it is too contrary to all peoples faith, to all practice, to all reaſon and common ſenſe.* Can any man imagine, that in all Chriſtianity there was neither grace nor wit enough to ſay this. And certainly, at that time the very ſaying of this moſt needs have quite overthrown that new Paradox,

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or at leaſt have withdrawn thouſands in all Nations from following of it with ſo great facility. For, againſt a Novelty ſo notorious and ſo abſurd, ſo much would have been ſaid, ſo much would have been written, ſo much would have been acted in Councils, either General, or National, or Provincial, that ſome ſmall mention of all this would have come to notice of Poſterity, as we ſee things of a thouſand times leſſer concernment have done. Even by your own backwardneſs to believe Tranſubſtantiation, and by your great wondring at us for believing it, and by the many and great difficulties which you ſtill object againſt us, you may clearly ſee, how evidently true all that is which I have here ſo fully ſet down, becauſe it imports ſo much.

3. Let us go on now: When (*Joh.* 6.) Chriſt ſaid, *I am the Bread of life*, v. 48. and v. 51. *The Bread which I will give you is my Fleſh, for the life of the World. The Jews therefore ſtrove a-*

amongst themselves, saying (as you Protestants say) *How can this man give us his flesh to eat? Jesus therefore said unto them; Amen, Amen, I say to you, unless you eat the flesh of the Son of Man, and drink his Blood, you shall not have life in you. My Flesh is meat indeed, and my Blood is drink indeed. These things he said, teaching in the Synagogue.* And he was so far from declaring himself to speak figuratively, that by all he was conceived so manifestly to mean literally, that many of his Disciples, and not only ill affected persons, hearing, said, *This saying is hard, and who can believe it?* And all this happened though, even then, he told them, that *the words he spoke to them were spirit and life.* Because as I said, these words ought to have raised up their Spirits to believe this Flesh of his not to be meer Mans Flesh, but to be joyned with the Divinity, which was able (by virtue of its Omnipotency) to give them his Flesh to eat like Bread and his Blood to drink like Wine; yet there being not Faith enough for this

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high Point, *From that time many even of his Diſciples went back, and walked no more with him*, v. 67. That you may evidently ſee, how hard this Doctrine would have ſounded at firſt broaching of it in the Church, if Chriſt had not delivered it, ſeeing that, at that very time when it came firſt, even *from his mouth*, it found ſo ſmall acceptance even amongſt many of his Diſciples, *Jeſus therefore ſaid to the Twelve, Will you alſo depart? Peter anſwered, We believe and know thou art the Son of God;* And ſo art able by that thy Divinity, to which thy fleſh is joyned, to give us thy fleſh to eat like Bread. Now to what end had either this been ſaid, or Chriſt, the lover of Souls, permitted all thoſe *many Diſciples to go back* to their ruine, and now *to walk no more with him*; to what end this, if he might have ſaved them all by declaring in a word, that he only intended to give a ſign, or figure of his Body to eat? This one word would have ſaved both them, and would alſo have

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ſaved thoſe Millions and Millions, which afterwards believed theſe words to be literally meant, as I expounded them; and St. *Peter* ſeems to have underſtood them, when to make them appear credible, he ſaid, *We believe, and know thou art the Son of God:* And conſequently that thou canſt make good thy word, which had been a very eaſie matter, if he only ſpoke of giving his fleſh to be eaten in a meer ſign or figure of it: Had St. *Peter* thought this, I dare ſay, he would have pulled the other Diſciples back, ſaying *Our Maſter only ſpeaks of giving a ſign of his Body.* Had this been ſo, then alſo undoubtedly the other Evangeliſts, when they had come to write of this Myſtery (which had ſcandalized ſo many before their writing) would not have increaſed the Scandal by writing ſo unanimouſly of this Sacrament, in words ſounding ſo loud a literal ſenſe as theſe do, *This is my Body*; *This is my Blood*: But they would rather have leſſened the difficulty by declaring it only to be a figure, which they

they might have done in a word. St. *Paul* was so far from declaring it to be so, (1 *Cor.* 11. 27) he flatly saith, *Therefore whosoever shall eat this Bread and drink the Chalice of our Lord unworthily, he shall be guilty of the Body and Blood of our Lord.* Which could not be, unless he received the Body and Blood truly, and not in a figure only. To eat a Paper-picture of Christ makes no such heinous guilt, though it be done by a Sinner, and it be also a figure of his Body.

4. St. *Luke* also had been particularly to blame in increasing the scandal by expressing so clearly a literal sense, Chap. 22. v. 19. *This is my Body which is given for you. This Cup is the New Testament in my Blood, which Chalice shall be shed for you.* I say, *which Chalice*, that is, *that which is contained in the Chalice* shall be shed for you. Now Wine was not shed for us, but his true Blood. His true Blood therefore was the thing contained in the Chalice: For though by the *Latins*

of *English* words, we cannot tell whether Christ said, his Blood should be shed for them, or the Chalice, or Cup; yet St. *Luke* writing in *Greek*, makes it evident to all (who know that language) that he said the *Chalice should be shed for us*, for he speaks in the nominative case, by a word which cannot agree with the Blood, which in Greek is the dative. Now thus having proved that Christ literally said, *This is my Body*, I have proved also, that *this is not bread: For it is his Body*: which is as good a consequence as this, *this is a Stone*, therefore *it is not bread*. Or, *this is not bread, for it is a Stone.*

5. Coming now out of Scripture to answer the chief objections, I begin with one which doth afford me a new strong Argument. They object then Idolatry to us for adoring that which is Bread. I answer, that according to Scripture, Idolatry cannot be found in the only visible Church of Christ, for Scripture saith clearly of this Church, *Ezek.* 2. 18. *And Idols shall be utterly a-*

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boliſh'd. Again, *Ezech.* 36. 25. *And I will pour upon you clean water*, &c. *and from all your Idols will I cleanſe you.* And in the next chap. v. 23. *Neither ſhall they defile themſelves any more in their Idols.* Again, *Micha* chap. 5. 12. *Thou ſhalt no more adore the works of thy hands.* Again, *Zachar.* 13. v. 1. *In that day ſhall be a fountain lying open to the houſe of Dævid. And it ſhall be in that day, ſaith the Lord of Hoſts, I will caſt off the names of Idols out of the Land, and they ſhall be remembred no more.* Hence I argue thus: In the whole viſible Church there continued, and doth continue adoration of the Sacrament, but Idolatry did not continue in the whole Church viſible; therefore adoration of the Holy Sacrament is not Idolatry. Moreover if worſhipping this Holy Sacrament were Idolatry, all Chriſtianity (for many Ages practiſing this adoration) had committed Idolatry, and Chriſts Church (for ſo many Ages) had quite failed; which is clear out of the third and fourth

point. For Christ had no other Church for many Ages, but that which every where practised this Idolatry, as you miscall it. Or, tell me if you can, what other visible Church Christ had upon Earth, different from the *Roman* in Faith and Worship, for the thousand years before *Luther*. If this be the only visible Church Christ had upon Earth, then I have proved it could not be guilty of Idolatry.

6. Against such a torrent of Scripture as we have for us, you ground your selves not in Scripture, but in Philosophy, which tried by Scripture, will be found to fail you in all your Objections. First then you object that an accident cannot be without a substance. We answer out of Gen. 1. 3. *God said, Be light made, and light was made.* Light is a quality or accident. Yet hence St. *Basil*, St. *Greg. Naz.* and *Theodoret* are of opinion, that Light was without any subject at all; for the Scripture specifies no subject in which it was put. Whence follows that at least they must needs think it possible that

Light

Light ſhould be without a ſubject. Secondly, you object that the ſame Body of Chriſt cannot be multiplied ſo often over. We anſwer again out of *Gen.* 2. 21. *Our Lord God caſt a deep ſleep upon Adam, and when he was faſt aſleep, he took one of his ribs, and filled up fleſh for it. And our Lord God built the rib which he took of Adam into a Woman.* I ask how many times over muſt this one Rib be multiplied, before a whole Woman (of a comely proper ſtature) could be made up of it? After the ſame manner God can of one ordinary Brick make a Pillar of many foot high by multiplying that one Brick. In the like manner our Saviour multiplied thoſe five *Barley loaves which he fed above five thouſand,* Joh. 6. For if he made new loaves, he did not feed them with thoſe five, but with thoſe many hundred new loaves which he made, and yet the Scripture ſaith, *v.* 12, 13. *After they were filled, they gathered the remnants and filled twelve baskets with the fragments of the five barley loaves,* and not of any new loaves

created by Christ: so that the bread which was eaten remained still to be eaten. And it is worth our noting, that our Saviour did this Miracle immediately before he did first declare this strange Doctrine of giving his Flesh to be eaten like Bread by every one, that so when he should presently declare this strange Doctrine, they should have no reason to disbelieve the possibility thereof. For his Disciples seeing that he had done that most prodigious Miracle so very lately, ought not presently to have said, *This is hard, and who can bear it?* Neither ought they so soon *to have walked apart from him*, as there St. *John* saith they did, but rather they ought to have said with St. *Peter*, *We believe and know thou art the Son of God*, able to make thy words good, *as thou wert able so to multiply so few loaves.*

7. Hence appears a solution of that which also they still object: One Body cannot be in two places at once. For if whole *Eve* were made of one Rib of *Adam* (as the Scripture testifieth) surely the

the whole ſubſtance of that one Rib muſt have been in many places, or elſe *Eve* would have been a very little Woman, or *Adam* muſt have had very great Ribs. Again our Proteſtants commonly read thus, *Acts* 3. 21. *Whom the Heavens truly muſt contain* (we read *Receive*) *until the time of Reſtitution of all things.* Hence they infer, That after Chriſt's Aſcenſion, the Heavens at all times muſt contain his Body. Therefore (ſay they,) after his Aſcenſion, his Body cannot be on Earth. This their own Text ſhall refute them thus: The Heavens muſt at all times, after his Aſcenſion, contain his Body. But after his Aſcenſion the Earth alſo did contain his Body. Therefore his Body can be contained in two diſtant places. And, if in two, why not in three, and more? Make the Scripture Judge of this Point, and it will clearly caſt you; for did not Chriſt, after his Aſcenſion, appear in his true Body to St. *Paul*? Acts 9. *Who ſaid, Who art thou, Lord? And he anſwer'd, I am Jeſus*, v. 5. And v. 17. *Ananias* ſays to him, *The*

Lord, even Jesus that appeared unto thee in the way that thou camest. That he appear'd in his own true Body, I prove by evident Scripture. For, by reason of this his apparition, St. *Paul* numbers himself amongst those who with their own eyes had seen Christ, risen again in his own true Body. For labouring to prove Christ's Resurrection in a true, and not in a phantastical Body (as some Heretick will have it) he proves it by Eye-witnesses, who all must have seen Christ now risen in his true Body, or else their testimony is vainly brought to prove a true Resurrection of the Flesh; he then bringing Eye-witnesses, who had seen Christ now risen in his own true Body, makes himself as true an Eye witness of this as any other. For thus he speaks 1 Cor. 15 v 4 &c. *He rose again and was seen of Cephas; after that, of the eleven. Then he was seen of more than five hundred brethren together: Moreover he was seen of James, then of all the Apostles. And lastly of all he was seen also of me.* To wit, in his true Body, to

else all others may be said to have seen him in a phantastical Body; and also because any other manner of seeing him, had been to no purpose to prove the Resurrection of dead Bodies, which is here his drift. Where supposing himself (by these Eye-witnesses) to have proved this, he presently saith, v. 12 *How do certain amongst you say that there is no resurrection of the dead?* Yet again, *Act.* 22. v. 14. *But he* (Ananias) *said to St Paul, the God of our Fathers had preordained thee, that thou shouldst know his Will, and see that Just One, and hear the voice of his mouth.* Therefore he appeared in a true Body which had a *voice* and a *mouth* of Flesh. But as Christ saith, *Luke* 24. 39. *A Spirit hath no flesh and bones, as you see me have.* Yet again, (*Act.* 23. v. 10) St. Paul seeth Christ on Earth, for when there was made a great dissention, the Tribune *fearing lest Paul should be torn in pieces by them, commanded the souldiers to go down and take him out of the midst of them, and to bring him into the Castle. And the night following*

ing the Lord ſtood by him and ſaid, Be *conſtant, for as thou haſt teſtified of me in Jeruſalem, ſo thou muſt teſtifie of me at Rome alſo.* Here we have that very Lord of whom St. *Paul* did teſtifie, *ſtanding by him* in the Caſtle far diſtant from Heaven, by which is evident in how diſtant places Chriſt's Body may be. To diſprove ſo many clear Texts, give me but one (if you can) that St. *Paul* did not ſee Chriſt after his Aſcenſion, in his true body upon our Earth; if you cannot do this, you are caſt by Scripture in this point, which proveth that one body can be at the ſame time in two diſtant places.

1. Laſtly they object that ſo great a body as Chriſts body is, cannot be in ſo ſmall a compaſs as a little bit of bread. We ſtill anſwer out of Scripture. Firſt *Mat.*19.26. Where ſpeech is of making the great body of a Camel, paſs through a needles eye, Chriſt ſaith, *With men this is impoſſible.* Where note, that Chriſt here, according to the three Evangeliſts, ſpeaks of ſuch a paſſage through a nee-

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dles eye, as is *impoſſible with men*; ſo that though with men there is no ſuch thing poſſible as penetration of ſeveral parts of the ſame great Camels body, brought into ſo ſmall a compaſs as is a needles eye, yet not ſo with God: *With God all things are poſſible.* Secondly, God can put two different bodies ſo, as to take up only the place of one body; therefore he can put all the parts of one body ſo, as to take up only the room of the leaſt part, with which he can penetrate all the reſt. Thus *Joh.* 20. v. 19. *When the doors were ſhut, where the Diſciples were gathered together, for fear of the Jews, Jeſus came and ſtood in the middle.* So that, as, at his birth, his Body penetrated through his Mothers Womb, at his Reſurrection through the great Stone of his Monument, and as, at his Aſcenſion, he did not make a hole through the body of the Heavens, but his body was penetrated with thoſe heavenly bodies, ſo here is penetrated through the ſhut door or wall; and ſo two bodies were in one place at once; by which alſo

ſo we prove that one body may as eaſily, by his power, be in two places at once. Wherefore it is to you (who againſt Scripture thus ſtand ſtill alledging Philoſophy) that we muſt ſay with St. *Paul*, Col 2 8 *Beware leſt any man deceive you by Philoſophy and vain fallacy, according to the Tradition of Men, and the Elements of the World, and not according to Chriſt*, againſt whom you cite *Ariſtotle*.

The Thirteenth Point.

Of Communion under one kind.

PRoteſtants complain we take half of the Sacrament from them. We complain they have taken five Sacraments from us, and Grace from all ſeven. And as for this Sacrament, they have taken both the body and blood of our Saviour from it, and left only bread and wine. If we had taken wine away, no great hurt, wine being nothing but wine.

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To the purpoſe we have a full, compleat, and perfect Sacrament, when we have ſuch an outward ſign, as ſignifieth and containeth inviſible Grace. The conſecrated bread alone doth this; in this therefore we have a full, compleat, and perfect Sacrament. Chriſt ſpeaks this clearly, *Joh.* 6. v. 48. *I am the bread of life; your Fathers did eat Manna in the Deſart, and they died. This is the bread that deſcendeth from Heaven, that if any eat of it, he die not. I am the living bread, that came down from Heaven. If any man eat of this bread, he ſhall live for ever.* Behold as full an effect of the Sacrament as is any where promiſed to both kinds. And he being living bread, you have all him in it, and ſo you are deprived of nothing. He gave us his body, not his carkaſs without blood. In his body we have all, both body and blood. You take both from us; we give both. Agreeable to this, ſaith St. *Paul*, 1 Cor. 11. 27. *Therefore, whoſoever ſhall eat this bread, or drink this chalice of our Lord unworthily, he*

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is guilty of the body and blood of our Lord, which he could not be, if he did not receive both *body and bloud*; ſo that by either *eating* or *drinking* both are received. Again, *Luke* 24. 30. *And it came to paſs while he ſate at Table with them* (the two Diſciples in *Emaus*) *he took bread, and bleſſed, and brake, and did reach to them.* Twice Chriſt with his own hands gave the Communion. Firſt, at the laſt Supper under both kinds. Secondly, Here at *Emaus* under one kind only. For many Holy Fathers (without ever ſcrupulizing at the giving only one kind) abſolutely ſaying, Chriſt here gave them the Communion. And the Text inſinuates as much, by the uſe of thoſe Sacramental words, of *taking*, *bleſſing*, *breaking*, *reaching*, with the enſuing effect of *opening their eyes to know him* to be the ſame Chriſt, who at his laſt Supper had done the ſame action. So that it is the more probable that he did adminiſter the Communion under one kind, than that he did not. How then dare you abſolutely condemn this? They object,

object, *Drink ye all of this*, Matth. 26. But this Command was only given to all then preſent, and was fulfilled; *And they all drank of it*, Mark 14. 23. So when he commanded, *Do this*, he did not command Lay-men to do what he did.. Their other Objections are excellently anſwered by the Scriptures, alledged in the Council of *Trent*, Seſſ. 21. c. 1. in theſe notable words, He then ſaid, *Unleſs you eat the fleſh of the Son of Man, and drink his blood, you ſhall not have life in you*; hath alſo ſaid, *If any one eat of this bread, he ſhall live for ever*. And he that ſaid, *He that eateth my fleſh, and drinketh my blood, hath life everlaſting*; has alſo ſaid, *The bread which I will give you is my fleſh, for the life of the world*. He that ſaid, *Whoſo eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him*; hath likewiſe ſaid, *He that eateth this bread ſhall live for ever*. What need we more than to live for ever?

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The Fourteenth Point.

Of the Mass, or of the Holy Eucharist, as it is a Sacrifice.

1. CHrist, in his last Supper, said, *Luke* 22. 19. *Do this in remembrance of me.* We must see then what Christ did, that we may know what is commanded here to be done. If he did offer his Body and Blood then in Sacrifice, the Church also is bound to have some Ministers, *doing that in remembrance of him* We say then, that Christ did then offer his body and blood in Sacrifice; and we say that the doing this is the very essence of our Mass. I know, as soon as Protestants hear the word *Remembrance*, they will object, that Christ cannot be really offered there where the offering is done to his remembrance. I answer, that St. *Paul* tells us, what it is to do this

in remembrance of Chriſt. 1 *Cor.* 11. 24. 26. *This do in remembrance of me, for as often as ye ſhall eat this bread, and drink this chalice, you ſhall ſhew the death of our Lord untill he come.* Chriſt here is remembred by us to have died for us, yet he doth not here really die again bloodily, but this unbloody Sacrifice is done in Remembrance of his real bloody Death. It is not only in *Remembrance of him that we do this; but we do this in remembrance of him, dying for us a bloody death upon the Croſs.* Now his being truly preſent maketh the remembrance not leſs, but more lively and perfect. For if a Prince, who had gained a great Battel, with much loſs of his blood, would have yearly ſome action or repreſentation exhibited in remembrance of it; would in perſon be preſent with his Wounds acting his own part, the repreſentation would not ceaſe to be a *Remembrance* but it would rather be a far more lively *Remembrance*, as often as the King ſhould act his own part. And the year

he ſhould not do this, the remembrance would be leſs lively, and leſs repreſentative: ſo, &c. How perfectly in this Sacrifice is Chriſts Death repreſented, whilſt by the force of theſe words. *This is my body*, only his body is put in ſhape of bread in one place wholly different from that other place, in which, by force of theſe words, *This is my blood*, his blood in a liquid ſhape of Wine, like blood lately ſhed, is put in the Chalice apart from his body.

2. Now I will ſhew, that Chriſt did truly Sacrifice, and offer up his body and blood under the forms of Bread and Wine. Firſt, Out of the Old Teſtament, *Pſal* 100. v 5. it is ſaid of Chriſt, *Our Lord ſwore, and it ſhall not repent him, Thou art a Prieſt for ever, of the order of Melchiſadeck;* which words, St. *Paul*, Heb. 5. 10. ſaith to have been ſpoke of Chriſt, and of this his Prieſthood. *We have great ſpeech* (ſaith he) *and inexplicable to utter, becauſe you are weak to hear.* You muſt look therefore for a Myſtery, not eaſily under-

derſtood by new Chriſtians. The famous Prieſt-hood in the Old Law was ſettled in *Aaron* and his Sons, *Levit.* 8. the offered bloody Sacrifices; and yet our Saviour is not ſaid a Prieſt according to the order of *Aaron*, but of *Melchiſadeck*, who was not ſo much as a Jew. *He whoſe deſcent is not counted from them, took Tithe of Abraham, and bleſſed him that had the Promiſes,* Heb. 7. 6. which ſheweth, he was a Prieſt of higher degree than *Abraham*, as St. *Paul* here proves. Let us ſee now all that the Old Teſtament ſaith of *Melchiſedeck*, and his Prieſt-hood; and you ſhall find it to be only that which is written *Gen.* 14. 18. *But Melchiſadeck King of Salem bringeth forth bread and wine. And he was the* Prieſt *of the moſt high God. And he bleſſed him* (Abraham) *and he gave him Tithes of all.* So unanimous is the conſent of all the Holy Fathers (who did write either upon this Text of *Geneſis*, or on that of St. *Paul*, or that of the *Pſalm*) that the Prieſt-hood of *Melchiſadeck*

did consist in offering Bread and Wine by way of Sacrifice to God, and that Christ being a Priest according to his Order, did consist in his offering up, and sactificing his Body and his Blood for us, under the Forms of Bread and Wine, that to deny this is to cross all Antiquity. See the *Rhemists* upon these two last Texts. Now, because Christ, to the end of the World, offereth still this Sacrifice by his Vicars, or Ministers hands in the Sacrifice of the Mass, He is said *to be a Priest for ever, according to the Order of Melchisadeck.* For by force of these words, *This is my Body*, his Body is put under the species of Bread; and then in a place apart from that Body of his, He, by force of these words, *This is my Blood*, doth put his Blood in the Chalice, under the shape of Wine like Blood, poured forth and separated from the Body.

3. Again, *Jeremy* 33. 18. *There shall not fail of David a man to sit upon the Throne of the House of Israel. And of the Priests and Levites there shall not fail*

fail from before my face a man to offer Offerings, and to kindle Meat-offerings, and to do ſacrifice continually. By ſuch Sacrifices as then were known, God expreſſed the continuance of true Sacrifice in his Church; there muſt not then fail now Prieſts and Levites offering a true *Sacrifice*.

4 Now God ſpeaks thus expreſly to the Prieſts of the Old Law, *I have no will in you, ſaith the Lord of Hoſts, and an offering I will not receive of your hands*, Malac. 1.10. So that the former Text muſt needs be underſtood of Prieſts offering continually *Sacrifices* in the New Taſtament. But now a clean *Sacrifice*, not a bloody one; therefore here in the next Verſe it followeth, *For from the riſing of the Sun even to the going down, great is my Name among the Gentiles. And in every place Incenſe ſhall be offered to my Name, and a pure Offering;* to wit, the pure Offering and clean Oblation of Chriſts Body, under the ſweet and lovely ſhape of Bread and Wine, into which

all thoſe Holocauſts, Burnt-offerings, and killing of Victims, were turned; though *Jeremy* uſed theſe terms, becauſe they, as then, knew no other Sacrifices as they knew no other Prieſts and Levites, but ſuch as were killers of Victims in a bloody manner. But it is very obſervable, that the ſame Prophet *Malachy* ſpeaking in the third Chapter, of the coming of the *Meſſias* (and *the Lord whom ye ſeek*, v. 1.) doth alſo tell us clearly this, *then ſhall the offerings of Judah and Jeruſalem be pleaſant unto the Lord*, v. 4. although before he had ſo flatly ſaid to the Prieſts of *Judah* and *Jeruſalem*, *I have no will in you, and offerings I will not receive at your hand*. Whence it is evident, that by the pleaſing Sacrifice of *Judah* and *Jeruſalem*, he meaneth not the carnal, but the ſpiritual *Judah and Jeruſalem*, that is, Chriſts Church, where Sacrifice is to be done continually, as we did now ſay out of *Jeremy*.

5. In the very laſt years of the World, Antichriſt, knowing the chief

Worſh-

Worſhip of God to conſiſt in this Sacrifice, ſhall ſo mightily labour to aboliſh it, that he ſhall ſeem (for a very ſhort time) to have prevailed. *Dan.* 9. 27. *And in the half of the week ſhall the* Hoſt *and the Sacrifice fail, and there ſhall be in the Temple abomination of deſolation.* Which laſt words our Saviour himſelf expoundeth to be underſtood of the end of the World, *Matth.* 24. *What ſign of thy coming, and of the Conſummation of the World? ſaid the Apoſtles to him,* v. 3. Our Lord telling many other ſigns, at laſt ſaith, v. 14 *This Golpel ſhall be preached in the whole World, and then ſhall come the Conſummation thereof; Therefore when you ſhall ſee the abomination of deſolation which is ſpoken of by Daniel the Prophet,* &c. This then ſhall not happen untill the World is even come to the end, and the Goſpel ſhall have been preached every where.

6. According therefore to the practice of the Law of Nature in the time of *Melchiſadeck*, and according to

the practice and manifest Prophecies in the written Law, exterior Sacrifice (which from the beginning of the World was ever held the chief, and peculiar worship due to God) is also to be found in the Church of Christ, *from the rising of the Sun to the going down* even to the worlds end, when Antichrist for a short time shall in great part abolish it. Let us then see the Sacrifice that Christ (a Priest for ever, according to the order of *Melchisadech*) did institute in his Church, *Luke* 22. 19. *This is my Body which is given for you.* Now given in this very present time, and now by me offered in an unbloody manner; He saith not *to you*, but *for you*, that is, for your sins, which Body presently after I will offer in a bloody Sacrifice upon the Cross. Behold here a Sacrifice, and a propitiatory Sacrifice: For what is offered for us, and offered for remission of sins, is a propitiatory Offering; applying plentifully the satisfaction of Christ's Passion to us; not derogating from that Sacrifice,

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but deriving the fruits thereof to us. Thus his Body is properly ſaid, *given for us*, but when it is given in the Sacrament, it is ſaid given *to us*, not *for us*. This Sacrifice the Apoſtles were offering to our Lord, *Acts* 13. 2. when they are ſaid to have been *miniſtring to our Lord*. Had they been miniſtring the Word of God, or miniſtring the Sacrament, they had miniſtred to the people. But they had not been miniſtring to our Lord, that is, offering ſome thing to him. In the Greek Text it is, *they being offering Sacrifice to our Lord*. And ſo *Eraſmus* tranſlates it.

7. This Sacrifice is plainly inſinuated in St. *Paul*, 1 *Cor.* 10. if his diſcourſe be well noted. He there diſcourſing of the Jewiſh and Heathniſh Sacrifice doth conclude, that all ſuch perſons as will be partakers of theſe Sacrifices, cannot be made partakers of the Chriſtan Sacrifice of the Body and Blood of our Saviour. Firſt then, v. 14. he bids them them *fly from ſerving Idols*,

dols, by either ſacrificing to them, or eating of that which hath been ſacrificed to them. If they will do this, he tell them of a far better *Sacrifice*, of which they may be made partakers at our Altars: *For*, ſaith he, v. 16. *the Chalice of Benediction which we do bleſs, is it not the communication of the* Blood *of Chriſt? And the* Bread *which we break, is it not the participation of the* Body *of our* Lord? And having thus taught them, that by virtue of the Prieſts Benediction, or Conſecration, the true Body and Blood of Chriſt are made communicable upon our Altars, under the ſhapes of Bread and Wine; he goeth on to tell them, they cannot be partakers of this *Sacrifice*, if they will continue ſtill to partake of either Jewiſh, or Heathniſh Sacrifices, of which they truly make themſelves partakers, if they will ſtill eat of that which is ſacrificed by them. *For behold Iſrael* (ſaith he, v. 18.) *they that eat of the ſacrificed Hoſts, are they not partakers of the Altar?* For by

by thus doing they communicate with thoſe that ſacrifice. And having thus ſpoken of the Jewiſh Sacrifices, he ſpeaks to them of the Gentiles Sacrifices. *But the thing which Heathens do ſacrifice, to Devils they ſacrifice, and not to God. And I will not have you have fellowſhip with the* Devils, as you will, if you eat or partake of what is immolated to them, and will drink the Libaments offered out of their Cup. *For* (ſaith he) *ye cannot be partakers of the Table of our Lord, and of the Table of the Devils.* The Reaſon why we cite and expound this place ſo fully, is, becauſe we deſire exceedingly to have it noted, how that here *our Chalice, our Bread, our Table, and Altar, the participation of our Hoſt, and Oblation,* are, point by point, in all conditions, effects, and proprierties, compared to the Altar, Hoſts, Sacrifices, and and Oblations of the Jews and Gentiles, and as he calls their Chalice, the Chalice of the Devils, for no other reaſon, but becauſe it contains Liquor ſacrificed to him: ſo he muſt be ſaid to call our Chalice,

lice, the *Chalice of our Lord*, becauſe it contains the Liquor of Chriſts Blood ſacrificed to our Lord. For by force of theſe words, *This is my Blood*, his Blood under a Liquid ſpecies is put in the Chalice, as it were, apart from that body, which before he had put under the ſhape of Bread. All which diſcourſe had been very ineffectual, if this had not been the proper Sacrifice among the Chriſtisns, as thoſe others were the known Sacrifices of the Jews and Gentiles.

8. Again, the ſame *St. Paul* ſaith, *Heb.* 13. v. 10. *We have an Altar, of which they have no right to eat who ſerve the Tabernacle*; ſtill preſſing the Jews, that they cannot partake of the Sacrifice of our *Altar*, if they will ſtill ſtick faſt to their old Sacrifices. And note, that which he called before *the Table of our Lord*, he now calleth an *Altar*, truly and properly ordained for Sacrifice, and ſo he terms it *Thyſiaſterion*, that is, *Sacrificatorium*, an *Altar to ſacrifice upon*. And by that word always the Altars of the Jews, ordained for Sacrifice, are ſtill

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out of the Hebrew interpreted in Greek. Well then, *we have an Altar* built purpoſely to offer *S*acrifice upon, therefore we have a true *S*acrifice, not of Bread and Wine (for in mans Opinion we ſacrifice theſe) but of the body and blood of our *S*aviour, under the ſhape of bread and wine. And this was the reaſon, why in the Primitive Church the Heathens would ſometimes ſay, we worſhiped *Bacchus*, the god of Wine, and *Ceres* the goddeſs of Corn. *S*ometimes they traduced us as *feeders on Mans fleſh*, for eating the Fleſh of our *S*aviour in this *S*acrifice.

9. I conclude, That had not this manner of ſacrificing in the Maſs been delivered us with our firſt Faith from the Apoſtles, it could never (without notice being taken of the firſt Author, and of the time, &c.) have been univerſally received without oppoſition of any, or without being ever taxed by any one of Novelty, yea, and be received alſo ſo Univerſally, that if before *Luther*'s days you look into all Pariſhes

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of Chriſtians (where confeſſed Hereticks did not domineer) you will in every Pariſh thereof, find no other Common ſervice uſed publickly in that Pariſh, but the ſaying and celebrating Maſs, with offering that which they all adored for the true body and blood of Chriſt, under the ſhape of Bread and Wine. A Proof unanſwerable. See what we ſaid before, *Point* 12. *N.* 2.

The Fifteenth Point.

Of ſaying Maſſes, and other publick Prayers in the Latine Tongue.

1. IN St. *Matth.* chap. 1. v 17. *All the generations from the tranſmigration of* Babylon *unto Chriſt fourteen generations,* a very long time. And yet all this time the Jewiſh Church (the only true Church in the World) had all her Scriptures, & all her publick Service, and Prayer (which was all taken out of the Pſalms, the Law, and the Prophets) in that very Language in which they were written, to wit, in old Hebrew, that is, in a Language well known indeed to the common People of the Jews before their Tranſmigretion into *Babylon*; but in their Captivity at *Babylon* they loſt the knowledge of their old Hebrew Language (in which all their Scriptures were written) and did not perfectly learn the Chaldean,

or

or Babylonian Language; whence they made a mixture of both these Languages, which was called the *Syriack* Language. The very Letters and Characters of this Language differ as much as the Greek Letters differ from the Latin: so that those who can perfectly read the one, cannot so much as read the other. Neither do they understand one another, more than the Italians can understand Latine, which was their ancient Native Tongue. The Scriptures were not at this time (but some good time after Christ) translated into Syriack, as your great Doctors (who now at *London* have set forth your famous Bible of so many Languages) do professe in their Preface to their Bible. And, by the way, they also (in the same Preface) plainly and openly confess, that in no Parish in Christendom they could in any of these Nations (which they have caused to be searched for old Copies) find so much as one ancient Service-Book written in a Language understood by the vulgar or common People

People of the place. A Teſtimony to their own condemnation and confuſion. The knowledge then of the old Hebrew Tongue, in which all the Scriptures were written, being ſo much loſt in the Captivity of *Babylon*, they had all their Scriptures and publick Service (which was taken out of the Law, and the Prophets, and Pſalms) read in a Language unknown to all the common People, and this was done *for fourteen Generations*.

2. Hence preſently after their Captivity, when they firſt returned into their Country, *Eſdras* was forced by himſelf and others, to make the Law be interpreted unto them, *Nehem.* 8. 13. So when our Saviour upon the Croſs did, in the old Hebrew words of the Pſalm, ſay as it was firſt written, *Eli Eli Lamaſabachthani*, Matth. 27. 46. St. *Matthew* who did write his Goſpel in that new kind of Hebrew or Syriack (which was vulgarly ſpoken by the Jews in Chriſts days) is forced to interpret theſe words, ſaying, *which is interpreted, My God,*

my God, why haſt thou forſaken me? For this reaſon alſo he interpreted ſeveral other Hebrew words. A manifeſt ſign they could not be underſtood by the Jews (in whoſe Language he did write) without interpretation. And as he who writes Engliſh ſhould ridiculouſly interpret Engliſh: ſo if thoſe words of the Pſalm had been written by *David* in the ſame Language in which St. *Matthew* did write, it had been ridiculous for him to add their Interpretation, *Joſephus* the Jew tells you, what a world of Schools there were in *Jeruſalem* for Children to learn the Law and Prophets, they being written in a Language otherwiſe unknown. Well then, as thoſe who have not been now at our Latin Schools, underſtand not our Latin Bible and Service: ſo then, the Vulgar ſort underſtood not their Scriptures, nor their Common Service taken out of them, and read in their Synagogue before their Sermons and Exhortations, which St. *Paul* calls, *The Leſſon of the Law and Prophets*, Acts 13. 5. Neither

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after the Captivity did the Vulgar understand the words of *Moſes*, *Who of old times hath in every City thoſe who preach him in the Synagogue, where he is read every Sabbath*, *Acts* 15. 21. Read, I ſay, but not (as then) underſtood by the Vulgar. This practice was practiſed before the eyes of Chriſt and his Apoſtles, and they never did the leaſt reprehend it, or give order to have the Bible turned into the Syriack Language, that the Vulgar might underſtand it. Why then muſt we be blamed for uſing either Scriptures, or Divine Service, in a Language not underſtood by the People?

3. Secondly, I ask what you ſay to that place of *Levit.* 16. v 17. *Let no man be in the Tabernacle when the High Prieſt goeth into the Sanctuary to pray for himſelf and his houſe, and for the whole aſſembly of Iſrael, until he come forth*. See you not here publick Prayer made *expreſly for the whole aſſembly*, and yet no one of the aſſembly permitted to hear, or ſee, what there was done by the

Priest to God for them, even then, when the Priest made an Atonement for himself, for his household, and for all the Congregation of *Israel*. Again, *Luke* 1.10. *All the multitude of the people was praying without at the hour of incense*. The Priest was doing his duty within (where he could neither be seen nor heard by the people without) yet they assisting at the Priests function, done for them, were not less partakers of the benefit thereof, tho' they could neither see him, nor hear him: so Prayer made and offered up for the people in a low voice, or in an unknown Language, is available to them who know not the particular meaning of the words said for them. It is sufficient then they know they contain a particular praise of God, and a special worship of him, and a particular recommending of our necessities unto him. And that they be, as most pious Prayers approved by the Church, and recommended by all the learned men thereof, who very well understand them. Now a Petition well made, even when it's presented by a Petitioner,

titioner, who underſtands not the Language in which the Petition is made, obtains of the King or Emperour (who underſtands it) as much, as if the Petitioner had perfectly underſtood every word of it. When the Children, *Mat.* 21. 16. cried in the Temple, *Oſanna to the Son of David*; though they knew not what they ſaid, yet Chriſt called it a *perfect praiſe*; ſaying, *That out of the mouth of Infants and Sucklings, thou haſt perfected praiſe.* A rich Jewel in the hands of an Infant, or Clown, who knows not to penetrate the value of it, doth not, for that cauſe, ceaſe to be truly of as great value, as when it is in the hands of a Jeweller. So Latin Prayers in the mouths of the vulgar, be as precious in the ſight of God, (when they be ſaid with equal Devotion) as when they are in the mouths of great Schollars. You, who ſcorned to uſe Latin Service, ſoon came to ſee your Engliſh ſervice with all ſcornful contempt baniſhed out of almoſt all your Churches. And your people did ſoon

to like no Service at all, since they misliked the Latin Service.

4 I will now examine our Adversaries chief ground in Scripture, which is out of the first of the *Corinthians*, ch. 14. Where I would have the Reader to note, that until verse 14. St. *Paul* only speaks of using an unknown Language in preaching, exhorting, interpreting, and teaching, in all which Exercises we still use the vulgar Tongue: so that hitherto he hath nothing against us. From the 14. verse he begins to speak of praying, but not of publick Divine Service, but of such extempore Prayer as is made before all, that all may joyn with it; and he speaks there, not of the use of any set Form of Prayer, practised by the Church (as the Liturgy is) but he manifestly speaks only against the use of an unknown and barbarous Tongue, in the making of such Hymns, and Canticles, and Prayers, as many then did use to make by Divine Inspiration, in the presence of the whole Congregation, to edifie the Brethren assembled; and to excite them to love, to honour

honour and praiſe God; not intending chiefly to pray to God for the people, as we do in our Liturgy, of which kind of ſet Form of Prayer St. *Paul* cannot be ſaid to ſpeak. For it is apparent, that among the *Corinthians* (to whom he writ) there was no uſe at all of an unknown or barbarous Language in the Liturgy, or Divine Service; wherefore of this St. *Paul* could not complain, for their Liturgy was undoubtedly in Greek, which was the known Language among them; and in which he did write this very Epiſtle to them. Alſo in which they had their ſet Forms of Prayer. Now then St. *Paul* ſpeaketh not at all againſt the uſe of an unknown Tongue in either the Liturgy, or in any other uſual ſet Form of publick Prayer, for there was no abuſe at all in that kind, but he only ſpeaks againſt that uſe, practiſed by ſome in thoſe extempore Canticles, Prayers and Hymns (which then divers uſed) yet of ſuch kind of Prayers alſo (though made in an unknown and barbarous Tongues) he ſaith, *v.* 14. *If I pray in an unknown*

Tongue, my spirit prayeth, and this great good I have by my prayer, *but my understanding is without fruit;* that is, without the fruit of instruction or edifying others. A fruit which ought to be sought for by those, to whom God had so particularly given that miraculous gift of speaking in several Tongues, purposely that they might excite and stir up the people of several Tongues and Nations to the knowledge, praise, honour and love of God; and therefore he addeth, *I will pray in spirit, I will pray also in understanding*, that in those prayers I may not deprive the standers-by of that fruit. But you must know that neither the Mass, nor the set Form of Prayer in our Liturgy, be ordained for this end of instructing others. Because for this we have other exercises of Catechising, Expounding, Exhorting, Preaching, *&c.* But chiefly those Prayers be appointed to the Priest (who well understands them) to offer them up to God for the people. The Epistles and Gospels, which contain instructions, be interpreted and largely

largely declared unto the people in our Churches upon thoſe days on which they are bound to be aſſembled, and to reſort to Maſs. The other chief parts of the Maſs be in all Maſſes the ſelf ſame. And being ſo often uſed (and therefore upon occaſions ſo often declared to the people) they muſt indeed be very *Ideots*, if they know not when to ſay *Amen*, when to kneel, to adore, to knock their breaſts, when to riſe, when to ſtand, or to do any thing elſe that concerns them, or is proper for them to do. Therefore it cannot be ſaid againſt our Maſs, which you uſe to object out of v. 16. *Elſe when thou ſhalt bleſs with the ſpirit, how ſhall he that occupieth the room of the unlearned, ſay* Amen, *at thy giving of thanks, ſeeing he underſtands not what thou ſayſt.* This (as I ſaid) cannot be ſaid of our ſo well known ſet Form of Prayer and Service, which we all knowing to be approved by the Church, and to be underſtood, and ſo highly eſteemed by our learnedſt Men, fear not to ſay *Amen*, or to joyn our intention with any part

part of it; neither doth its approbation depend on our *Amen*. I answer therefore that St. *Paul* spoke of those extemporal Blessings, Canticles and Lauds, or such like inspired Prayers of private Persons, which he recommends to be said in the Vulgar Language, yet the contrary is not ill, though it be less perfect. For even to him who doth the contrary it is said, v. 17. *Thou verily giveſt thanks well*, and not foolishly, or superstitiously: *But the other is not edified*, which fruit and end thou shouldst chiefly have intended, God having to this end given thee this Gift. And therefore in such exercises of Devotion. *I will speak five words with my understanding rather than ten thousand words in a Tongue*, that is a barbarous Tongue, strange to the Hearers, because the chief end of these Exercises is to edify, and excite the people to praise God; whereas the chief end of the Liturgy is to pray to God for the people.

5. I also note that St. *Paul* doth not so much as mean here to exclude the use of

of ſuch well known Tongues as the Greek and Latin were, that is, ſuch as were the Languages well known to all the better bred ſort of moſt Nations; ſo that here is nothing againſt the Maſs ſaid in Latin through the Latin Churches, or in all theſe Weſtern Parts where all knowing and underſtanding Men very commonly know this Language. I prove this manifeſtly: For if St. *Paul* ſhould call this praying in a Tongue (your Bible puts in a different letter, the word *unknown*) ſo as to make ſuch a Tongue as this, unfit for publick Service in theſe Countries, he himſelf had notably tranſgreſſed in this matter, who being to write to the *Romans*, writes to them in Greek, knowing well that they ſpoke Latin only, and that the Vulgar knew no other Language. Yet he did thus write to them a very large Epiſtle in Greek now divided into ſixteen Chapters. And altho' he did write this chiefly for their Inſtruction and Edification: behold this was done even by him, who ſaid before, *I had rather ſpeak five words with my underſtand-*

standing, that my voice might teach others, than ten thousand words in an unknown Tongue. You must not then call speaking in *an unknown tongue*, the speaking in such Languages as are well known to the learneder sort of those People, to whom you speak. Wherefore you must not say he did speak in a Tongue, or *an unknown Tongue* to the *Romans*, when he did write to them in the Greek Tongue, though he was not understood by the Vulgar of them, but only by the learneder sort: Now then, as he cannot be said to have spoken in an unknown Tongue to the *Romans*, when he did write this Epistle to them in Greek, because Greek is not a barbarous Tongue, wholly *unknown* to the better sort: So a *Roman* Priest saying Mass in Latin in the Western Parts, doth not say Mass, *or speak in a Tongue* that is a Tongue wholly unknown to the better sort: Wherefore as the Greek Tongue was not judged a Tongue unfit for St. *Paul* writing to the *Romans*, even when their Instruction was chiefly to

to be regarded: ſo it is not unfit, when not Inſtruction, but making Prayer for the People to God, is chiefly intended, as in the Maſs. Read the *Rhemiſh* Teſtament, handling this Chapter very well.

6. And obſerve alſo, that the Service of the Catholick or Univerſal Church, is beſt celebrated by a Catholick or Univerſal Tongue, ſuch as Greek is in the Eaſt; Latin in the Weſt; Tongues, not ſubject to ſuch alterations and peril of Changes, in ſubſtantial words, as Vulgar Languages are, and therefore leſs fit for the everlaſting perpetuity, and univerſality of the Church. If at our Converſion we had had our Maſs in the old Brittiſh, or old Engliſh Language, who would now have underſtood it? Yea, who doth not laugh at all Engliſh he reads, which is much above an hundred years ſtanding? It was moſt unfit the Liturgy ſhould be ſo often chopped and changed, as Vulgar Languages alter. Or that it ſhould uſually be ſo often turned into

ſeveral

several Tongues, not understood by the Church Representative. So that she could not pass her Judgment, whether there were any gross Corruptions crept into this most Divine Service. Therefore in respect of Universality, both of all Ages (for which the Church was to last) and of Universality of all Nations (through which she was to be spread) no Language more fit for her publick constant Service, than Hebrew Greek, and Latin. God reguarded unity in Worship so much, that he would have the whole Nation of the Jews (for a Thousand and six hundred years) only to Sacrifice in one place; though it might be objected, That this much hindred the many and frequent Sacrifices which would otherwise have been offered, if in any place they might sacrifice. To keep unity in Religion, it is most rationally ordered, that Sacrifice should be celebrated with Prayers in one and the same Language, over one and the same Church. Moreover, it is well known, that a distance from what is ordi-

ordinary, and vulgar breeds reſpect and reverence. And contrariwiſe, you your ſelves found, that publick Service in *Engliſh* was ſoon vilified and contemned by the vulgar *Engliſh*, and at laſt, with all expreſſions of contempt, and deriſion, quite exploded, and aboliſhed. Caſt Pearls before Swine, and the Scripture tells you how they will behave themſelves towards them.

7. Laſtly, ſhew me but one Service-Book in all the fifteen hundred years before *Luther* in any one vulgar Tongue, which agreeth with your Service-Book, and for that one Book's ſake we will all come to your Service.

The

The Sixteenth Point.

Of the Sacrament of Penance, or Confession.

1. EVen in the old Law some particular Confession of particular sins, was under Precept appointed to the Jews, *Numb. 5. 6. Speak to the Children of Israel; Man or Woman, when they shall do any of all the sins that are wont to chance to men, and by negligence have transgressed the Commandment of their Lord, and have offended, they shall confess their sin. And* (if their sin were in point of wronging their Neighbour) *they shall restore the principal it self, and the fifth part over to him against whom they sinned.* Behold Confession, behold Restitution; and for satisfaction, *the fifth part* over and above to be given. And, besides that, Sacrifice to be offered to God, so to repair the dishonour done him.

2. The

2. The new Law, perfecting the old, Confession was elevated by Christ to a Sacrament, giving Grace, *John* 20 *v.* 23. *He said to them, Receive the Holy Ghost; whose sins you forgive, they are forgiven; and whose sins you retain, they are retained. But Thomas was not with them when Jesus came;* yet no man can deny that this power was also given to *Thomas.* Whence appears, that it was not given only to those who then were present, as a Grant given meerly for their sakes, and to encrease their Authority; but this Grace was given for the sake of all belonging to Christs flock, of which flock the far greater number lived after the times of the Apostles.

3. That this Text, is literally to be understood (as I have interpreted it) may be demonstratively proved by the same Argument by which we proved that Text, *This is my Body*, to be literally understood, *Point* 12. *n.* 2. For if the Apostles, with the first Faith, did not deliver this literal sence, but only taught this Power to end with them; and that

no man after their days, either had power to forgive sins, or stood obliged to confess them; then you must say, that in some after-Age, some one man began first (for always one begins at first) to vent abroad these two strange things: First, *That all Priests had power to forgive sins.* Secondly, *That all Christians, guilty of sin, were bound under pain of damnation, to confess their sins to the Priests, though they were never so foul, or never so secret.* But shall any one man make me believe, that this single mans Doctrine, so new and so hard, could presently, without contradiction, grow to be so generally received and practised, not in one, but in all parts of Catholick Christianity? And that no History should tell us who this Man was? where, or when he broached this Doctrine? Or how he could so bewitch all, that no man should contradict him, or that no one should have grace or wit to say, *If Priests had this power; or if all Christians had this strict Obligation, surely the Apostles and their Successors would have made*

this

this known, and they would have made both Priests and Christians to do their duty in this kind? For their only saying this, would have (then) been enough to have stopped this mans mouth. Neither is the Doctrine of Confession, or the Practice of it so easie to be brought in, that it could possibly be thus, silently and speedily entertained, yea, and entertained all the Christian World over, without contradiction or opposition, even so much as in any one single place, for we no where hear of any such contradiction.

14. I know, after Confession was every where practised, that the Novatian Hereticks did oppose it saying, that *it was a dishonour to God that man should forgive sins.* But all Catholicks hold this to be an Heresie in them. And St. *Ambrose* saith to them, *Luk* 1.7. *Why should it be more a dishonour to God, or be more inconvenient, that man should forgive sins by Penance, than by Baptism, seeing it is the Holy Ghost who in both cases doth it by the ministry of the Priests:* So he. In

Baptism the Priest says, I *baptize thee*; that is, I *wash thee*. I ask from what? surely from sin; according to that *Act.* 22. 16, *Rise up, and be baptized, and wash aw thy sins.* I ask again, Can your Priests or Ministers wash sin away? You will answer, that they can administer the Sacrament, which washeth sin away, and so they wash away sin, not by their own power, but as Ministers of Christs Sacraments. Just so each Priest saith, I *absolve thee*; yet our Priests absolve not by their own power, but as Ministers of Christ they administer the Sacrament of Absolution, which cancels all sins. Lastly, I observe, that when Christ did forgive the Paralytick his sins, *Matth.* 9. the Multitude was so far from saying this was a dishonour to God, that *the multitude glorified God, who gave such power unto men*, v. 6.

The

The Seventeenth Point.

Of the Sacrament of Extreme Unction.

1. THe very name of this Sacrament is grown even unheard of to us here in *England*, who boaſt ſo much of the Word of God. And yet, according to the Word of God, there is not any Sacrament at all, which can be more manifeſtly prov'd a true Sacrament than this, both in regard of the outward or viſible ſign, or in regard of the inviſible Grace. This viſible ſign is proved evidently by our Saviour, becauſe no body but he could annex the Gift of inviſible Grace to this viſible ſign; to which ſign moſt clear Scripture doth teſtifie this Grace to be annexed: For ſo we read, *Jam.* 5. 14. *Is any man ſick among you? Let him bring in the Prieſts of the Church, and let them pray over him, anointing him with Oyl in the name of our Lord.* (Behold the viſible outward ſign of this Sacrament.)

And, in the next words, behold the invisible Grace annexed thereunto: *And if he be in sins, they shall be remitted him.* Now (good Protestant) give me leave to ask thee this one Question, Is there any time in which it more imports a man to have so good a warrant, as Gods Word is for the remission of his sins, than in the time of his departure out of this World? Behold then here a means to obtain this Remission, even at this very time; and this means warranted by the very Word of God. And yet without any ground at all, in Gods Word, you have rejected a thing so importing all Christians, tho' you found the practice of all Christianity to be conformable to the Words as they sound: How doth this stand with your pretence of reforming our Errours by the Rule of Scripture? You go so flatly contrary to clear Scripture, even in a point of abolishing a Sacrament, which was used by all the Catholick Church before your Reformation, and having so clear a Text for it, and no one single Text against it.

2. To

2. To take away the force of this Text; firſt, in place of *Prieſts* you are pleaſed, againſt all Antiquity, to read *Elders*, becauſe the Greek word that ſignifieth *Prieſts*, in vulgar uſe ſignifieth *Elders*. Now this is as ridiculous, as if one would ſay, *The Bigger of the City*, in place of ſaying, *The Major of the City*, becauſe the word *Major* ſignifieth the *Bigger*; or as if, for the like cauſe, you would call a *Doctor of Phyſick*, a *Teacher of Phyſick*, whereas a *Doctor* is well known to ſignifie ſuch a degree: As alſo a *Major* is notoriouſly known to ſignifie a ſecular Office, or dignity in a City: ſo the name put in Greek for a Priſt, *Presbetros*, is as notoriouſly known to ſignifie a *Prieſt* endued with a Prieſtly order, office, and function in the Church of God. Whence this name is improperly tranſlated *Elder*, when ſpeech is manifeſtly of Church affairs, as here ſpeech is of ſome Miniſtery or other, at which ſins are forgiven.

3. I know that those who grant, that here is a Command (for Councils you will have none) to use Anointing of the sick with true Oyl, pretend that this was commanded to be done only for obtaning a miraculous Cure. A Doctrine full of Absurdities. The *first* of which is novelty. The *second* is flat contradiction to the Text, expressing the chief effect to be sought for (not to be the health of the Body but of the Soul) *and if he be in sins, they shall be forgiven him.* The *third* Absurdity is to say, there was in the Church (for a time) a command to any one sick among us, to seek for a miraculous Cure. The *fourth* is to say, that any Priest or Elder whatsoever might be called in to work this miraculous Cure. Upon what authority of Scripture or History is this said? Give me leave in the last place, to ask if ever you did read or hear, that at the use of any Element, which was not Sacramental, sins were promised to be forgiven by any one, even of Christs Apostles?

4. Other

4. Other of your Doctors will have this Anointing with Oyl, to be only the Oyl of devout Prayers, or Charity. But first, where have you that, at your Elders, or Priests Prayer? it will follow that *if the sick man be in sins, they shall be forgiven him.* Do not you scoff at Priests forgiving sins, and will you now allow a sure warrant attested by Gods own Word, that at the Priests Prayer, yea at the Elders, the sick mans sins shall be forgiven? Again, this free licence of interpreting *Oyl* to be Prayer or Charity, opens a gap to interpret all that is said of applying water in Baptism, to be understood only of applying the clear, and cleansing streams of heavenly Doctrine teaching them to believe in the name of the Father, Son, and Holy Ghost, without ever casting Water on them. Again, did ever any Holy Father thus interpret this place of St. *James*? Shall I, upon your never heard of Interpretation, go and forsake a Remedy taught me by the practice of all the Church, and by so clear a Text, upon which Remedy the for-

forgiveneſs of my ſins at the hour of my death, and conſequently my eternal Salvation may depend? God give me my Wits, and I will never do it.

The Eighteenth Point.

Of the Sacrament of Holy Order.

1. HEre alſo Scripture teacheth an outward viſible ſign, to which the giving of inward Grace is annexed. 1 *Tim.* 4. 14. *Neglect not the gift which is in thee.* (Here you have the inward Grace given) *with the laying on of the hands of the* Presbyters. Here you have the outward Sign by which it is given. Again, 2 *Tim.* 1. 6. *I put thee in remembrance, that thou ſtir up the gift of God which is in thee.* Behold the inward grace *by the putting on of my hands.* Behold the outward ſign, at putting of which that inward Grace was conferred. Note, that though St. *Paul* were called from Heaven, and had received the true Spirit of God

God, yet he was ordained by impoſition of hands, *Acts* 13. 3.

2. Now I pray you, where have you one Text in Scripture to prove Holy Order not to be a Sacrament? And ſo I ſay of Matrimony, Confirmation, Penance, Extreme Unction.

The Nineteenth Point.

Of the Sacrament of Matrimony.

1. WHen (*Gen* 2 22.) our Lord *had built the Rib which he took of Adam into a Woman, and brought her to Adam; Adam ſaid, This now is the fleſh of my fleſh, wherefore man ſhall leave his father and mother, and ſhall cleave to his wife, and they ſhall be one fleſh.* In the New Teſtament (*Matth.* 19. 5. *Mar.* 10. 7.) our Saviour repeats thoſe words, and hence inferreth; *Therefore they are not two, but one fleſh.* Then of himſelf he adds, *That therefore which God hath joyned together, let no man ſeparate.*

parate. Now St. P*aul* repeating part of our Saviours Words here cited, ſaith, *This is a great Myſtery* (we read Sacrament; *but I ſpeak in Chriſt, and in the Church,* Eph 5. 31. Although St. P*aul* applieth here the very name of *Sacrament* to Matrimony, which name is not once in all Scripture applied to any of the other Sacraments; yet it is not from hence we infer Matrimony to be a Sacrament; for by that word, in this place, we know he only means a Myſtery, yet a ſacramental Myſtery. But we infer out of this diſcourſe, that this Myſtery is now elevated by Chriſt, to be a Sacrament, becauſe St. P*aul* cites the words of Chriſt ſpoken (as we have ſeen out of St. *Mat.*) when he did abrogate the Law of *Moſes* (which Law permitted in ſeveral caſes, Husband and Wife to be ſeparated) and ſpoken alſo when he declared expreſly that he would have this Contract made hereafter inſeparable; ſaying, T*hat which God hath joyned together, let no man ſeparate.* Chriſt then marrying to his Church for ever would elevate this chief Contract, that

hat is in mankind (which he made from hat time to be an inſeparable Contract) o ſignifie this moſt ſacred Myſtery, and herefore he ſaith, *This is a great Sacrament or Myſtery*, ſo much and ſo nearly *concerning Chriſt and the Church*, as St. *Paul* tells us.

2. We may here note the impiety of them, who knowing by St. *Paul*, that Chriſt thus inſeparably had wedded his Church, do notwithſtanding preſume to call this his beloved Spouſe a *Whore and a Harlot*; for her Superſtition and Idolatry. But to proceed, Marriage being elevated by Chriſt to be a *great Sacrament*, or ſacred *Myſtery*, and to ſignifie the inſeparable Conjunction between him and his Church, a ſignification ſo far beyond its own Nature (which was only to be a civil Contract) he made it a fit Ceremony, to which now he might annex his Grace given, to the parties joyned by this Sacrament, to obſerve Matrimonial Continency. *That every one may know to poſſeſs his veſſel in ſanctification & honour, and not in paſſion of luſt,*

as

as Gentiles, 1 Thess. 4. 4. They therefore having this Grace, given to this end, are thereby enabled more fitly to express in their mutual fidelity and affection, the mutual fidelity and affection, which should be for ever between Christ and his Church. This is the proper effect of the Grace given in Matrimony.

3. By this our Doctrine of Matrimony, let any impartial man judge, whether we or our Adversaries honour it more; they having taken this chief honour of being a Sacrament from it, which we allow to it, are now come to celebrate it in prophane houses, before Justices, and this only for civil ends intended by the Commonwealth. Neither have they one Text of Scripture to prove that their Ministers ought always to joyn others in Matrimony.

The Twentieth Point.

Of the ſingle Life of Prieſts.

1. MAtrimony being a Sacrament, and giving Grace, it may ſeem to ſome that all ſhould do better to make themſelves partakers of this Grace. I anſwer, That the want of this one Grace is more than abundantly recompenced by thoſe many great, and often received Graces, of which a ſingle Life makes us far more capable, as of receiving more frequently and worthily the Sacrament of Sacraments, the Body and Blood of our Lord, which Prieſts daily do, with great increaſe of greater Graces; very ſingular graces alſo are obtain'd by prayer, to which Chaſtity doth exceedingly conduce, as Scriptures teach.

2. Let us hear the Scripture, *Luk.* 1. 23. *And it came to paſs that after the days of his Office were expired, he* (*Zacharias* the Prieſt) *departed into his houſe:*

house: And after these days, Elizabeth his wife conceived. Hence it appears to be true which St. *Jerom* saith *contra Jovian, l.* 1. *c.* 19. and *Eph.* 50. *c.* 3. That, even in the Old Law, the Priests, who offered the Holy Host for the people, did not so much as stay in their own houses; but were purified, and so separated for that time from their Wives. Whence the Scripture saith, *After the days of his Office, he departed into his house*; and, *after those days his Wife conceived.* Our Priests of the new Law being to offer daily Sacrifice, are daily to observe virginal purity.

3. Again even in married Lay-men, St. *Paul* approves abstaining from their Wives *for a time, that they may give themselves to prayer*, 1 Cor. 7 35. *And this* (saith he) *I speak to your profit, not to cast a snare upon you, but for that which is comely. And that you may attend upon the Lord without distraction.* Priests therefore, who daily should be attending upon our Lord, and praying for themselves and the people, and so often also

Sacri-

Sacrificing, ſhould daily abſtain from Women, as St. *Jerom* argues, *l.* 1. *c.* 19. *contra* Jovian.

4. *Thirdly*, 1 Cor. 7. 22. *He that is without a wife, is careful of the things that pertain to our Lord, how to pleaſe God: But he that is with a wife, is careful of things that pertain to the World.* Prieſts ſhould ſtill be in a ſtate moſt capable of being *careful of things that pertain to God, and how to pleaſe him.* Therefore they ſhould not have Wives, *For he that is with a wife, is careful of things that pertain to the World*, which Prieſts ſhould not be. But if any men, ſurely Prieſts chiefly, ſhould be the men, *who yeld themſelves for the Kingdom of Heaven*, Matth. 19. 12.

5. Fourthly, *No man being a Souldier to God, intangleth himſelf in the Affairs of this life, that they may pleaſe him who hath choſen him to be a Souldier*, 2 Tim. 2. 4. Of all men Clergymen ſhould take care to pleaſe him, who hath choſen them to be Souldiers to him, and therefore they, of all men,

ſhould not *entangle themſelves with Secular buſineſſes*; and wordly Affairs. And yet if they be married, neceſſity enforceth them to entangle themſelves in them above all other married men. For the greateſt part of other married men have a ſettled eſtate left them to leave their Children. But the greater part of Clergy-men liveth wholly upon the Benefices which they can get. And being well bred, and made fit company for the chief of the Pariſh, they alſo, and their Wives and their Children look high, and muſt be highly maintained. To maintain them thus only by the benefit of a Benefice (enjoyable at the furtheſt during life, and perhaps to be taken away far ſooner) there is a kind of neceſſity for them to make Hay a pace whilſt the Sun ſhines; they not knowing how little while that may be, and knowing that it cannot be long. But let us proceed.

6. Fifthly, *It behoveth therefore a Biſhop to be the Huſband of one Wife*, 1 *Tim.* 3. 3. In the firſt birth of Chriſtiani-

ſtianity, Virginity was ſo rare both among Jews and Gentiles, that it was not poſſible to find men endued therewith, who were both of ſufficient maturity in years, and knowledge, and experience in Affairs, as is requiſite in Biſhops and Prieſts. Yet, even then, the Apoſtles would have this at leaſt obſerved, that no man, who married a ſecond Wife, ſhould be made a Biſhop; no nor a Deacon, and therefore not a Prieſt. And thus this place is underſtood by the Councils, and Fathers unanimouſly. See the *Rhemiſh* Teſtament on this place. But as for marrying after Prieſthood received, it is a thing wholly unheard of in God's Church. *Neither is there one Authentick Example thereof in the whole World*, as the ſame *Rhemiſts* ſay. St. *Paul* adds yet further: *Let the Deacons be the Huſbands of one Wife*, v. 12.

7. Ridiculous is the Interpretation of thoſe who ſay St. *Paul* would only have ſuch made Deacons, Prieſts, Biſhops, who have but one Wife at once. For

this is to require no more than he requires of all Chriſtians. If you ſay, he yet requires of them that they never had at one and the ſame time more Wives than one before their Converſion, this is ſhewed evidently not to expreſs the meaning of theſe words; for he uſeth the ſame words, and the like expreſſion, when he could have no ſuch meaning. For, chap. 5. where he ſpeaketh of chooſing a Widow (for the end there intended) he in like manner ſaith, *She ſhould be a Widow, having been the Wife of one man*, v. 9. How rediculous is it to ſay that here (where there is juſt the ſame expreſſion) the meaning is, that only ſuch ſhould be choſen to be Widows (for the end here appointed) who had had but one Husband at one time before her Converſion. For neither Jews, nor Gentiles did ever permit Woman to have more Husbands than one at once. It had been therefore ridiculous to require that which could not but be.

8. Your chief objection againſt all this, as alſo againſt vowed Virginity, is

is that you conceive St. *Paul*, 1 Tim. 5. 3. to teach that this is *the Doctrine of Devils forbidding to marry.* I anſwer that St. *Paul* ſpeaketh onely againſt the Doctrine of Heriticks, (cited by the *Rhemiſts* here, to which add the *Manicheans*, and others) who taught that the uſe of marriage came from a bad GOD or DEVIL. As for us we honour marriage more than you, for we hold it to be a Sacrament, which you do not. Neither can you ſay that we abſolutely forbid Marriage, becauſe we forbid, or rather declare marriage to be by God forbidden, to thoſe perſons only, who wittingly and willingly have either vowed Virginity, when they might have married, if they pleaſed, or who wittingly and willingly (when they might as freely have married) undertook Holy Orders, to which ſtate they knew none were admitted but ſuch as would voluntarily and freely profeſs Virginity. For the Church now, abounding with very ſufficient choice of worthy perſons, who will voluntarily make

ſuch Vows, and undertake freely ſuch a profeſſion, will admit no others to Holy Orders, becauſe ſhe is taught, (in all the Texts I cited in the beginning) that theſe be the fitteſt. With us therefore there is no man or woman, who might not have married if they would. And therefore we cannot be ſaid *to forbid marriage*, unleſs you will ſay that St. *Paul* did forbid marriage, when he forbad Biſhops, Deacons, and vowed Widdows to paſs to ſecond marriage. This is only to forbid breaking of Vows to ſuch as voluntarily would make them, when they might freely have married.

9. Your other Objections are foul corruptions of Scripture. The firſt of them is this. 1 Cor. 9. 5. *Have we not power to lead about a Woman, a Siſter, as alſo the reſt of the Apoſtles, and our Lord's Brother, and Cephas.* Here in place of a Woman, your Bibles read a Wife, making the Holy Ghoſt reſtrain the word *Gynaika* to a *Wife*, though it is known, that this word is uſually put for a *Woman*, whether Wife, or not Wife.

Here

Here the *Rhemiſh* Teſtament ſhews how Antiquity ever expounded this place of leading about ſuch devout Women as followed Chriſt *to miniſter to him*, Mat. 27. 55. I could thus have maintained my ſelf, ſaith St. *Paul*, by partaking of your temporal Goods, to whom I give ſpiritual Goods. But to burthen no body, I (being a Tradeſman) have made it my glory to maintain my ſelf by the labour of my own hands. Yea your own Bible but two Chapters before, tranſlated the ſelf-ſame Greek word, for ſuch a Woman as could not be a Wife. 1 Cor. 7. 1. *It is good for a Man not to touch a Woman.* Tranſlate (if you dare) *It is good for a Man not to touch a Wife, Gynaika.*

10. The ſecond corrupt Text you object, is *Heb.* 13. 4. For where we read word for word out of the Greek, *Marriage honourable in all*, you read, *Marriage is honourable in all men*, adding the Verb *Is*, and the Noun *Men*; yet your beſt Bibles have not this Noun *(Men)* and they print this Verb *(is)* in a different letter. As alſo in the former Text

they did print the word *Woman* in the Margin. This jugling the vulgar perceives not. And the Bibles uſed it to make them take for the true Text, that which is but their interpretation of it. But if a Man would preſume to add a Verb, which ſhould come as near as may be, to the mind of the Apoſtle, then he ſhould put the Verb in the Imperative Mood thus, *Let marriage be honourable in all.* For St. *Paul* uſeth this Mood in the firſt verſe, *Let brotherly love continue:* And in the ſecond, *Be not unmindful*, &c. And in the third verſe, *Remember them in bonds.* The fourth verſe being that we ſpeak of, ſhould be likewiſe expreſſed by a Verb in that Mood, eſpecially ſeeing he ſtill goeth on in that Mood in the fifth verſe, *Let your Converſation be without covetouſneſs.* The Apoſtles ſence then ſeems clearly to be, *Let marriage be honourable in all:* That is, let no man diſhonour his Marriage-Bed with either unfaithfulneſs to his Spouſe, or with unnatural or brutiſh luſt; and ſo his

his next words very fitly are, *For God will judge Fornicators and Adulterers.* But your Bible by a double impoſture maketh a quite different ſence. The firſt is to put the Verb in the Indicative Mood, *Marriage is honourable:* and becauſe this alone helped not much, you uſed a ſecond impoſture in the words following, which in Greek are, *en paſi*, in Latin *in omnibus*. And in both Languages all Schollars ſee that there is doubt whether this ſhould ſignifie *in all men* (taking the Adjective in the Maſculine Gender) or *in all things*, taking it in the Neuter Gender. Our Bibles leave it as they find it *in all*. But your Bible undertakes abſolutely to determine the ſence of the Holy Ghoſt, and make him ſay roundly, *Marriage is honourable among all men.* Thus your Bible, *Anno* 1577. Yea, *Inter quoſvis*, ſaith Beza, 1565. that is, *Marriage is honourable among any kind of perſons.* Out of which new Scripture, the people eaſily infer, Marriage is honourable among

thoſe

thoſe who have received Holy Orders, or have made Vows of Virginity: And the Text being thus ſtretched, they might add, *Among Brothers and Siſters, Father and Daughter.* But we ſhall (in the next Point, *n.* 5) ſhew how flatly this Conſequence is Contrary to St. *Paul*, who plainly denounceth damnation to ſuch as have married after they vowed Chaſtity. Your Objection is ſufficiently anſwered, by having ſhewed a double corruption in the Text alledged, as many of you do alledge it.

The

The Twenty first Point.

Of the ſingle life of ſuch as have vowed perpetual Chaſtity.

1. HOw commendable works of Supererogation are (by which we voluntarily do what we are not commanded, and obſerve that which is of Counſel, and not of Precept) we ſhall ſee in the next Point. Yet here we cannot but ſpeak ſomething, to ſhew how much the Vowing of Chaſtity is counſelled and recommended; and ſhew alſo how ſtrictly thoſe who vow Chaſtity are obliged to keep their Vows, which voluntarily they made. *Numbers* 30. 3. *If any Man make a vow to our Lord, to bind himſelf by an Oath, he ſhall not make his word fruſtrate, but all that he promiſed he ſhall fulfil.* Whence *St. Aug.* Q 56. in *Num. He that voweth abſtinence from a thing lawful, maketh it unlawful to himſelf by his Vow.* Now that

that you may evidently ſee, that the Scripture ſpeaketh here of Vows made in matters not commanded; it follows, *If a Woman vow any thing, and bind herſelf with an Oath, ſhe that is in her Fathers houſe, and as yet in Maidens age; if her Father know the vow ſhe promiſed, and the oath wherewith ſhe bound her Soul, and held his peace, ſhe ſhall be bound to the vow: whatſoever ſhe promiſed and ſware, ſhe ſhall fulfil indeed. But if immediately as he hears it, her Father doth gainſay it, both her vows and her oath ſhall be fruſtrate, neither ſhall ſhe be bound to the promiſe.* The ſame he ſaith of the Vows of a Wife, that they ſhall hold, if her Husband hold his peace; *but if he gainſay it, he ſhall make her vow fruſtrate.* Who ſees not, that it could not be either in the power of the Father *to make his Daughters vows void*; or of the Husband, *to fruſtrate and annul the vows of his Wife*, if they had vowed things which they ſtood obliged to perform by Commandments from God? For example, if ſhe ſhould

ſhould vow to faſt in the Feaſt of Expiation, her Husband could not have made void her Vow by gainſaying it. For the Law obligeth her, ſaying, *Levit.* 23. 29. *Every Soul that is not afflicted*, that is, which faſteth not this day, *ſhall periſh out of his people.* By this you ſee, that the Scripture here ſpeaketh of Vows made to do that to which they were not otherwiſe obliged. But after the Vow, they ſtand now obliged to fulfil indeed what they promiſed by word.

2. Take a further evident proof of this. *Deut.* 23. 21. *When thou haſt vowed a vow to our Lord thy God, thou ſhalt not ſlack to pay it, becauſe our Lord thy God will require it; and if thou delay, it ſhall be deputed unto thee for ſin. If thou wilt not promiſe, thou ſhalt be without ſin.* But *that which is once gone out of thy lips, thou ſhalt obſerve, and ſhalt do, as thou haſt promiſed to our Lord thy God, and haſt ſpoken with thy proper will and thy own mouth.* What could be ſaid more manifeſt to prove,

that

that where there was no kind of ſin, or breach of obligation before, now there is a ſin by the breach of a moſt ſtrait obligation ariſing from this Vow. Again, *Eccleſ.* 5. 4. *Whatſoever thou haſt vowed, pay it. And it is much better not to vow, than after a vow not to perform the thing promiſed.* For this is a Sin, as hath been proved by the former unanſwerable Text.

3. As for the particular Vow of Chaſtity, we have our Saviours own Words, *Matth.* 19. 12. *And there be Eunuchs who have made themſelves Eunuchs for the Kingdom of Heaven. Theſe geld themſelves for the Kingdom of* Heaven, *who vow Chaſtity,* ſaith St. *Aug.* de Virg. c. 27 For by Vow they make themſelves as it were impotent for Marriage. And the doing this *for the Kingdom of Heaven* is a clear proof, that this ſtate doth much further towards obtaining Heaven. Again, both voluntray Poverty and Chaſtity are particularly rewarded by our Lord. *Luke* 18. 29. *There is no Man who hath left*

left either houſe, parents, or wife for the Kingdom of God, (Note ſtill how Chaſtity furthers towards the Kingdom of God) *who ſhall not receive manifold more at this preſent time, and in the world to come life everlaſting.* Here I find a reward for leaving a Wife; ſhew me a reward for marrying one.

4. St. *Paul* is moſt clear, 1 *Cor.* 7. 25. *As concerning Virgins, a command of our Lord I have not, yet I give my judgement or counſel,* (can you give better counſel or judgement, which is,) *Art thou looſed from a wife, ſeek not a wife.* Why ſo? It follows, v. 32. *He that is without a wife is careful of the things that pertain to our Lord, how he may pleaſe God.* (Note ſtill how Chaſtity conduces to the gaining Heaven) *But he that is with a wife, is careful of the things that pertain to the world. The Virgin thinketh of things that pertain to our Lord, that ſhe may be holy both in body and ſpirit. But ſhe that is married, thinketh of things that pertain to the world,* And v. 38. *He that joyneth*

not

not his Virgin in Matrimony doth better. And v. 40. *But ſhe is happier, if ſhe ſo abide, after my judgment.*

5. Again, 1 *Tim.* 5. 9. *Let a Widdow be choſen, which hath been the wife of one Husband.* Here he ſpeaks of the choice of ſuch Widdows as then were deputed to the ſervice of the Church, in aſſiſting to prepare Women Catechumens to Baptiſm, as alſo to ſerve the Sick, to adminiſter to the Poor, eſpecially of their own Sex. And this they did, living under the charge of the Deacons, whence they were called *Diaconiſſæ.* St. *Paul* here ſaith, he would have none choſen, or taken to this kind of ſtate, who had been married more than to *one man.* Neither doth he permit them (after they have once undertaken this ſtate) to marry again. That hence you may ſee evidently, how far he was from permitting Prieſts to marry again after the ſtate of Prieſthood undertaken. Hear his diſcourſe, C. 5. n. 11. *Younger widdows avoid* (in this choice) *for when they have begun to wax wanton again,* (that is, well

fed

led by Church Goods offered to Chriſt, as thoſe Widdows were) *they will marry, having damnation; becauſe they have caſt off their firſt Faith.* Behold here their Marriage and their Damnation joyned together, and the reaſon given why they have incurred *Kryma*, Damnation, or Judgment to their condemnation; to wit, becauſe they have caſt off their *firſt Faith*. This firſt Faith is their Vow of keeping perpetual Widdowhood, according to all Fathers Greek and Latin, whoever did write upon this place, ſaith the *Rhemiſh* Teſtament, here citing alſo St. *Auguſtin*, who together with two hundred and fifteen Fathers in the fourth Council of *Carthage*, ſpeaketh thus: 'If any Widdows have vowed themſelves to God, and left their 'Laical habit; and under the teſtimony 'of the Biſhop, or Church, have appeared in Religious weed, and afterwards 'go any more to ſecular Marriage, according to the Apoſtles Sentence, they 'ſhall be damned, becauſe they were 'ſo bold as to make void the faith or pro-

'mise of Chastity, which they vowed 'to our Lord. And as St. *Augustin* says, (*Heres.* 82.) Jovinian *the Heretick was the first who induced vowed Virgins to marry.* And L. 3. *Retr.* c. 22. for this his new Doctrine he calls him a *Monster.*

6. Let us go on with St. *Paul,* v. 14, 15. *I will therefore the younger to marry* (such as be frail) *to give no occasion to the Adversaries to speak evil; for some are already turn'd aside after Satan.* Whence it is evident that breach of Vows is damnable, even in these younger Widdows, who (by reason of that breach) are said to have *turned aside, or gone after Satan,* thus *making the first Faith void.*

7. I end with that Praise given to Virgins, *Apoc.* 14. 4. *These are they which follow the Lamb whithersoever he goeth.*

The

The XXII. Point.

Of the Works of Counſel and Supererogation.

1. PRoteſtants deny all Works of Supererogation, that is, Works which we of our own ſelves ſuperadd to our bounden duty; and conſequently, they will have no good Work to be only counſelled unto us; but they ſay, we are commanded to do all the good we can. Againſt this Error be almoſt all the Texts in the former Point, and particularly the Text I there cited, *N.* 1. out of the Book of *Numbers*, and what I cited *N.* 4. out of St. *Paul*, flatly ſaying, *Concerning Virgins, a command of our Lord I have not, but Counſel I give.* And again, *Art thou looſed from a wife? Seek not a wife.* Is this a Command? Wo then to Miniſters marrying when they were free men. If it be no command, what can it be but a Counſel? And

again, *He that joyneth not his Virgin in Matrimony doth better;* to wit, by doing something which you dare not say he is commanded, but which St. *Paul* once before told you, she was only counselled. And he tells you also once more, that it is only a Counsel. *More happy* (saith he) *shall she be, if she remain so, according to my Judgment or Counsel.* Is thine better?

To the proof of this point make all those manifold Texts, which in the next Point we shall bring, to prove how commendable voluntary Austerities be, for none of those Austerities be by any precept commanded, but only commended to us; and so they be not of Precept, but of Counsel, superadded to what we are commanded, and therefore they be Works of Supererogation. See all those Texts, for they be most convincing.

2. In the Law of Nature, I find *Jacob* freely, without being commanded, vowing to build a Church, *Gen.* 28. v. 20. *And he vowed a vow, saying, If God shall*

ſhall keep me in the way, and I ſhall be returned proſperouſly to my fathers houſe, this ſtone which I have ſet for a Pillar ſhall be Gods Houſe. Which he being ſafely returned did fullfill. Chap. 35. v. 6. *Jacob came to Luz, ſirnamed Bethel, and he built there an Altar, and called that place the Houſe of God.*

3. In the Law of *Moſes* God himſelf giveth a Rule. *Numb* 6. 2. *To man and woman who ſhall ſeparate themſelves to vow a vow, to ſeparate themſelves to our Lord.* For thoſe I ſay, who ſhall ſeparate or conſecrate themſelves; which manner of ſpeech ſheweth, that they were obliged by no Precept: But as long as they would be ſeparated or conſecrated, God obligeth them not to drink Wine nor eat Grape or Raiſon. Yea, *Jeremy* 35. 6. *Jonadab* the Son of *Rechab* moſt commendably (though he were not commanded) did give theſe Laws to himſelf and his Sons. *You ſhall not drink Wine, you and your Children for ever,* (though Wine were as common drink with that Nation, as Beer with

us,) *And you shall not build Houses, and you shall not sow Seed, and you shall not plant Vineyards, nor have any. But you shall dwell in Tabernacles all your days. We obeyed the voice of Jonadab our Father.* Wherefore to them by *Jeremy*, v. 18. *Thus saith the Lord, for that you have obey'd the commandment of Jonadab y ur father, and have done all things that he commanded you. Therefore thus saith the Lord. There shall not want a man of the stock of* Jonadab *the Son of Rechab standing in my sight, all days, or to stand before me for ever.* As your Bibles have it. This is true: for the Sons of promise (though not the Sons of Flesh) to the *Rechabites*, be our Religious, of which from the time of the Apostles to the last day, there shall not fail to be many devout men, who can be esteemed of the Stock of *Jonadab*, or a *Rechabite*. They are so far from this, that they rail at us for being followers of superstitious Inventions of men, when we follow the giver of so Holy Rules as *Jonadab* gave to his Son, so praised and

and ſo rewarded by God for following them. Let them tell us (if they can) how amongſt them it is true, *there ſhall not want a man of the ſtock of Jonadab?*

4 Suppoſe the Book of *Judith* (if you pleaſe) to be only a true Hiſtory, which you do not deny, from thence then we have a true Relation, how piouſly *Judith* lived without any Precept, who, Chap. 8. v. 3. having but lived three years and an half with her Huſband, he dying, *ſhe in the higher part of her houſe, made her ſelf a ſecret Chamber, in which ſhe abode, ſhut up with her Maids; and having cloath of Hair upon her loyns, ſhe faſted all the days of her life, but Sabbaths, and the Feaſts of the houſe of Iſrael:* And this though *her husband left her much riches, and a great family.* And Chap. 16. v. 26. *There was alſo Chaſtity joyned to her Vertue, ſo that ſhe knew not man all the days of her life, after that Manaſſes her husband was dead. And ſhe abode in her husbands houſe an hundred*

and five years; ſo that ſhe, ſo fair and ſo rich, lived a Widow about *ſixty nine years* in Chaſtity, in Prayer, in a perpetual Feaſt, and Hair-cloth. Who commanded her this, or who required it at her hands? Love of ſerving God more perfectly.

5. Wherefore in the Goſpel to the young man whom our Saviour loved, becauſe he truly (for he loves not lying boaſters) did ſay, *that he had kept the Commandments from his youth*, Mark 10. v. 20. Chriſt notwithſtanding ſaid, *One thing thou lackeſt; Go thy way, go ſell whatſoever thou haſt, and thou ſhalt have a treaſure in Heaven.* This one thing was not wanting to any duty, which he was bound to perform, to be ſaved. For to *enter into life*, Chriſt did only bid him *keep the Commandments*, Matth. 19. v. 17. But ſaith our Lord, v. 21. *If thou wilt be perfect, go ſell the things thou haſt, and give to the poor, and thou ſhalt have a treaſure in Heaven, and come and follow me.* This then is that one thing which

which thou lackeſt: I ſay, thou lackeſt this one thing, not to the ſtate of Salvation (for keeping the Commandments doth ſuffice to the ſtate of Salvation) but thou lackeſt this to the ſtate of perfection, if thou wilt be perfect. For this one thing contains all the three Evangelical Counſels. Firſt, Poverty, *to ſell all and give to the poor.* Secondly, Chaſtity, for him whom he counſelleth to ſell all, and give to the poor, he muſt needs counſel not to take a Wife with charge of Family and Children, for elſe ſomething were to be kept for them. Thirdly, Obedience, *Come and follow me*, under the obedience of thoſe whom I ſhall place over thee in lawful Authority; for our Saviour in perſon was not to live but a very ſhort time after this. See all that followeth in the next Point.

The

The XXIII. Point.

Of Voluntary Auſterity of Life.

1. I Handle this Point apart, becauſe there being ſuch daily practice of theſe kinds of works in our Religion, and ſo little in our Adverſaries, (they ſcoffing at all we do, or ſuffer, in this Point) we will ſhew whether they ſcoff not at the practice of vertue, recommended by Scripture.

2. Firſt then, obſerve all that hath been ſaid in the laſt Point doth recommend Auſterity of life, by counſelling a chaſt life, which cannot be mantained unleſs the fleſh be tamed by ſome auſterities; neither is Chaſtity it ſelf a ſmall auſterity. Note alſo that they who in the Old Law, *Numb. 6. Had a will to ſeparat themſelves unto God*, had alſo a will to chooſe an auſtere life, abſtaining from Wine, the uſual drink of that Country. How great and voluntary

tary was the auſterity of the *Rechabites*, or Sons of *Jonadab*, who *neither did drink Wine, nor build Houſes.* (but lodged abroad in Tabernacles) *nor poſſeſſed Vineyards. nor ſowed Corn, or any Seed.* And yet how doth God praiſe and reward them for it? *Jer.* 35. 18. How great and how voluntary was the auſterity of *Judith*, living *ſixty nine years in Chaſtity*, in upper Rooms retired from the World, almoſt in contaınual faſt, contaınual hair cloth, moſt frequent Prayer, ſhe being ſo rich, and (when ſhe began this courſe) ſo young and ſo beautiful? Chriſt alſo counſelled no ſmall voluntary auſterity, to him whom he adviſed for greater perfection to *ſell all*, for money being the price of all Commodities, the want of it brings all incommodities. He was adviſed alſo to follow him, *who had not a hole to ſhroud his head in.* What auſterity is here counſelled?

3. Much like this was the voluntary auſterity of the firſt Chriſtians, forſaking money, the price both of all delights, and

and alſo of all convenient accommodation: And yet *Acts* 4. 34. *As many as were owners of Lands, or Houſes, ſold and brought the prices of thoſe things which they ſold, and carried them before the feet of the Apoſtles.* Who commanded this? Love of ſerving God more perfectly: For if we ſpeak of any obligation, they had no other than we have. Hence St. *Peter* to *Ananias*, c 5. v. 4. *Whiles it remained was it not thine own, and after it was ſold in thine own power?* That is, thou *hadſt power* to keep it wholly to thy ſelf, or to vow it wholly to God, after which vow thou hadſt no farther power to keep it, according to what we proved fully out of Scripture, *Point* 21. *n.* 1, 2.

4. But to ſpeak more particularly of that which we call auſterity of life, ſuch as that of *Judith* was, both great and voluntary, as alſo that of *Rechabites* or Sons of *Jonadab*: How great and voluntary was the Auſterity of Holy *David*, though a King? *His knees were weak through faſting*, Pſal. 109. v. 24.

v. 24. *I am weary with my groaning. All the night make I my Bed to ſwim. I water my Couch with my tears*, Pſal. 6. 6. *By reaſon of the voice of my groaning, my bones have cleaved to my skin*, Pſal. 102. 5. *I have eaten aſhes like bread and mingled my drink with weeping.* v. 9. His Prayers alſo far exceeded any command given him, *Pſal.* 119. 148. *Mine eyes have prevented the night-watches, that I might meditate thy word. I prevented the dawning of the morning, and cried.* And v. 62. *At midnight I will riſe to give thanks to thee.* And v. 97. *Thy Law is my meditation all day.* And v. 164. *Seven time a day I do praiſe thee.* Daniel, Chap. 9. v. 3. of himſelf ſaith, *I did put my face to my Lord God, to beſeech and pray him in faſtings, ſackcloth and aſhes.* And *Nehemiah* 9. 1. *The Children of Iſrael came together in faſting and ſackcloths, and earth upon them.* What the *Ninevites* did is well known. Of *Jacob*, as wealthy as he was, the Scripture tells us how ſleeping on the ground, *he uſed a ſtone for his pillow,*

and

and ſo was favoured with that heavenly Viſion, *Gen.* 28 11. ſo all *Iſrael* is ſaid, *Joel* 2. 12. *Turn ye to me with all your heart, with faſting, with weeping, and with mourning.*

5. Now in the New Teſtament Chriſts Doctrine would have made the great ſinners of *Tyre* and *Sidon* do penance in Sackcloath and Aſhes. *Matthew* 11. 21. He ſaith to all, *He that will come after me, let him take up his Croſs.* Great and voluntary was the Auſterity of St. *John Baptiſt: He ſhall be great before our Lord. Wine and* Cyder *(or ſtrong Drink) he ſhall not drink,* Luke 1. 15. *The Child grew and waxed in ſpirit, and was in the Deſart until the day of his manifeſtation or ſhewing in* Iſrael, v. 80. That is, from his Childhood until he was above 30 years old. *He was cloathed with Camels hair, and a Girdle of skin about his Loyns, and he did eat Locuſts and wild Honey,* Mark 1. v. 6. And he did eat ſo ſparingly, that of him Chriſt ſaith, *John came neither eating nor drinking,* Matth. 11. 18. Of his Diſciples

ciples *often faſting* we read *Matth.* 9. 14. And they were inſtructed by him, of whom Chriſt ſaid, *Amongſt the Children of Women, there hath not riſen a greater than John Baptiſt.* Chriſt alſo promiſed there, that his Diſciples ſhould do as *John* did, that is, *faſt often*, when *the Bridegroom ſhould be taken from them.*

6. They did but what St. *Paul* taught, 2 *Cor.* 6. 4. *In all things approving our ſelves as the Miniſters of God, in much patience, in tribulations, in neceſſities, in diſtreſſes, in ſtripes, in priſons, in ſeditions.* To theſe (which all perhaps were not voluptary) he exhorts us voluntarily to add, *In labours, in watchings, in faſting, in pureneſs or chaſtity. For as we ſhall be partakers of his ſufferings, ſo ſhall we be of his conſolation,* 2 Cor. 3. 7. *Mortifie your members which be upon earth,* Col. 3. 5. But before I paſs hence, I muſt obſerve what is ſaid of holy *Anne,* Luke 2. 37. *She was a Widdow until eighty and four years* (living even until that age) *ſhe departed not from the*

the Temple, by faſting and prayers ſerving God night and day. Behold by what exerciſes God is ſerved. VVho commanded her this? The deſire of ſerving God more perfectly.

7. Hear St. *Paul* of himſelf, 1 *Cor.* 9. 27. *I keep under my Body, and bring it into ſubjection, leſt perhaps whilſt I preach to others, my ſelf may become a caſt-away, or reprobate.* Who commanded him? Deſire of ſecuring his Salvation. Again, *Col.* 1. 24. *I Paul who now rejoice in ſuffering for you, and do accompliſh, or fill up that which is behind, or thoſe things which want, of the affliction of Chriſt in my fleſh, for his Body, which is the Church.* Behold another Reaſon, which was to ſuffer, thereby to ſatisfie for the ſins of others, of which Text more, when we ſhall ſpeak of ſatisfactory good Works in the next Point, *n.* 6.

8. St. *Timothy*, Diſciple to St. *Paul*, having great weakneſs of Stomach, and frequent Infirmities in the midſt of ſo great labours, did notwithſtanding ſo con-

continually drink Water, at all his Meals, that St. *Paul* thought it neceſſary to write to him thus, 1 *Tim.* 5. 23. *Drink not yee Water, but uſe a little wine for thy ſtomach, and thy often Infirmities* So that you ſee, that before he did not ſo much as drink a *little Wine*, though it were the common drink of that Country, and though he were ſo weakned by ſickneſs and labour: thus vountarily abſtaining from Wine, ſo good a Creature of God. Who commanded him this abſtinence? Love of Perfection.

The Twenty fourth Point.

Of ſatisfactory good Works.

1. THeſe voluntary Auſterities (of which we ſpoke in the former Point) and all ſuch painful and laborious good works, when they are performed in ſtate of Grace, are held by us Catholicks to have a great ſatisfactory virtue, by which the pain due to our ſin is forgiven, and is more or leſs cancelled, as the Works are more or leſs perfect. For we teach, that after the ſin it ſelf is forgiven, by our true repentance and humble Confeſſion, there yet remains the guilt of temporal pain, to which that ſin makes us ſtill liable, as I ſhall prove in the next Point, which (if you pleaſe) you may read before this. Proteſtants think they much magnifie the Paſſion of our Saviour by ſaying, that by virtue of that alone all ſins, and all pain due to all ſins, are quite forgiven. But firſt, I ask them, if no-

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thing elſe be required on our parts? They are forced to confeſs ſomething elſe required: for they are conſtrained to acknowledge, *Firſt*, That we muſt be baptized. *Secondly*, That we muſt lay hold of the Paſſion of Chriſt, by the hand of Faith. *Thirdly*, That beſides this Faith, we muſt have true Repentance. *Fourthly*, They muſt needs ſay, that alſo you muſt have a will to receive the Body and Blood of Chriſt. *Unleſs you eat the fleſh of the Son of Man, and drink his blood, you ſhall not have life in you.* John 6. 53. *Fifthly*, They muſt needs alſo ſay, That either the obſervation of the Commandments is neceſſary (as we ſhall ſhew Point 36.) or at leaſt a good-will, and ſerious endeavour to keep them. *He was made to all that obey him the cauſe of eternal ſalvation*, Heb. 5. 9. So that *obeying him* is required on our parts, to have him be effectual to us, *the cauſe of eternal ſalvation.*

2. By this diſcourſe, it is evident, that though the Paſſion of Chriſt in it ſelf be of a ſufficient Worth and Value, to

ſatisfie for all the ſins of the World, yea of a million of Worlds, and alſo for all the pain that is or can be due to thoſe ſins; yet Chriſt (out of his Prudence and Juſtice) thought fit to order ſo, that this full fruit of his Paſſion ſhould not be applied to any, but ſuch, as ſhould perform ſeveral things which he requires at their hands for this effect. Not that there is need of this to ſupply any want of value in his Paſſion, but there is need to do all this, to fulfil, on our parts, the Covenant, and Conditions upon which this benefit is granted. As you muſt ſay of all thoſe five ſeveral things, which you your ſelves require to be ſuperadded by us on our part, that we may enjoy the full fruit of his Paſſion. To theſe five things we Roman Catholicks add a ſixth, and we have Scripture for this ſixth, as well as you have for the other five That ſixth thing is, that Chriſt requires of us ſeveral penal and laborous Works, which though in themſelves, and as they meerly proceed from us, they have no ſufficient proportion to cancel the pains due unto

unto our sins (as also you must confess all that is done by us in Baptism, or in believing, or in repenting, or in receiving his body, or in endeavouring to keep his Law hath also no such proportion) yet each of them have vertue to this effect: But this vertue is meerly from the vertue of the Passion of our Saviour, which is communicated to us by the performance of these things. For we so magnifie the vertue of our Saviours Passion, that we say a most satisfactory Vertue (or a special efficacy to cancel pain due to sins) is not only communicated by it to Faith, but the like efficacy, in order to this effect, is by the same Passion communicated to our painful and laborious Works of Fasting, Hair cloth, Watching, Praying, Alms-deeds; and therefore this our Doctrine is so far from derogating to our Saviours Passion, that it honours it more than yours, which doth deny the Passion of our Saviour this praise, of being sufficient to elevate and raise our poor endeavours of satisfying to any ability of making real satisfaction.

3 The force and vertue of theſe actions was well known to holy *David*, who did practiſe them ſo much, as I ſhewed in the laſt Point *n.* 4. His knees were weakned with faſting, he laboured in ſighing, he every night waſhed his Bed, and watered his Couch with his Tears. The voice of his perpetual groaning for his ſins, with other Auſterities joyned therewith, made his bones cleave to his skin, he being meerly skin and bones; for he did eat aſhes as bread, and mingled his drink with his moſt frequent Tears, he gave himſelf to prayer night and day. *Every night* waſhing his Bed with Tears, riſing at midnight to confeſs to our Lord, and then preventing the dawning of the day, by the cry of his morning Prayers. Seven times in the day he ſaid praiſe to God, all this he did, being a King. Almsdeeds may ſeem leſs wonderful in a Royal perſon; yet his bountiful Alms, conſidering the charge of ſo continual Wars, were even incredible. Towards the building of the Temple, 1 *Chron.* 22. v. 14. *Behold* (ſaith he) I, *in my trouble*, *pre-*

prepared the charges of the houſe of our Lord. Of Gold a hundred thouſand talents; and of ſilver a thouſand thouſand talents, and of Braſs and of Iron without weight, for the number is ſurpaſſed by the greatneſs: Timber and ſtones I have prepared to all the charges. To all this in Ch 29. v 3. *Above all thoſe things which I have offered into the houſe of my God, I give of my own peculiar goods Gold and Silver unto the Temple of my God, beſides thoſe things which I have prepared for the holy Houſe. Three thouſand talents of the Gold of Ophir, and ſeven thouſand talents of moſt approved Silver.* Thus he excelled in *Faſting*, *Prayer*, and *Alms-deeds*, to which three all other ſatisfactory Works are reduced. Who commanded *David* this? the excellency of his Charity to God.

4. In like manner *Job* of himſelf, *I abhor my ſelf, and repent in duſt and aſhes*, Job 42. 6. And as for Alms, c. 31. v. 17. *If I have eaten my morſels alone, and the pupil hath not eaten with me. If his ſides have not bleſſed me; and he was*

not warmed with the fleeces of my sheep. The stranger tarried not without; my door was open to the way faring man. If I have been afraid of a very great multitude. In another place, *He was an eye to the blind, a staff to the lame,* &c Of holy *Judith*'s actions we spoke in the former point. Hear what is said to that wicked King by *Daniel*, 4. 24. *Wherefore, O King, let my counsel be acceptable to thee, break off thy sins by righteousness, and thy iniquities by shewing mercy to the poor.* Behold the sin even of *Nebuchodonozer* might by cancelled by Alms. For *Prov.* 16 6 *By mercy and truth iniquity is purged.* Joel 2. 12. *Convert to me in all your heart in fasting, and in weeping, and in mourning, and rent your hearts and not your garments.* Jonas 3 5. *The men of Nineve proclaimed a fast, and were cloathed with sackloth,* &c. *And God saw their works, and had mercy,* &c. Why? *He saw their works.*

5. In the New Testament we are exhorted; *to approve our selves Ministers of God in labours, in watching, in fasting,*

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in Chaſtity, 2 Cor. 6. 4. We have St. John Baptiſt neither eating or drinking, Matth. 14. His Diſciples faſting often, Chriſt promiſing that after his Death, his alſo ſhould faſt as St. John's did, that is, ſhould faſt often, Matth 9 15. We have St. Anne by faſting and prayers ſerving night and day, Luke 2. 37. St. Paul chaſtizing his body, his Diſciple Timothy drinking ſtill water. And as for Alms after ſo many woes denounced to the moſt unclean Scribes and Phariſees, Chriſt himſelf ſaith, *But yet what remaineth, give Alms, and behold all things are cleanſed unto you*, Luke 11. 41. So that to cleanſe them by his Blood, he would have their Alms joyned with the vertue of his Blood, which Blood gave this cleanſing power to their Alms. And Saint Paul promiſeth us *Rom.* 8. 17. *That we may be Heirs of God, and joint Heirs with Chriſt, if ſo be we ſuffer with him, that we may alſo be glorified with him.* Note the condition, *if ſo be that we ſuffer*: Though Chriſt's ſuffering of its own ſelf be more than enough,

enough, yet he will not have ours joyned, upon these terms he covenants to communicate the full fruit of his Passion to us, and therefore unless this be done on our part, something is said to be wanting to the Passion of Christ in order to its full effect.

6. This is clear out of *Col.* 1. 24. *I Paul who now rejoice in suffering for you, and do fill up what is behind of the afflictions of Christ in my flesh, for his body which is the Church.* Notwithstanding Christ's Passion (as I have declared *n.* 1. and 2.) some scores are left *behind, so that some things are wanting*, not wanting on Christ's part, but Christ requires them to be done on our part, for they be our Scores, which be thus *behind* until we shall have done all that he hath ordained that we should do, to be partakers of the full fruit of his Passion, in order to the cancelling of pains due for our sins. And we must either by our selves *fill up what is behind, or accomplish these things which want of the Passion of Christ* to this effect or our chari-

charitable Brothers must (by their suffering for us) help us out, as St. *Paul* here saith he did help out of the *Colossians* by his suffering for them. So that, *if we be fellows in his Passion, we shall be fellows in his Resurrection and glory*, Rom. 8 17.

7. The obtaining of this remission of all sins, and of all pains due to these sins, which are committed after Baptism, is not done with that facility and easiness, with which all this was done in Baptism, but it is a thing requires much labour and pain, *Heb.* 10 26. *For if we sin willingly after the knowledge of truth received, there is not left an Host for sins.* Wherefore though it be most true, which was there said, v. 14. *By one oblation he hath perfected for ever them that are sanctified.* Yet the true meaning of that Text is, That he hath done this in that manner which he, in his prudence, and justice, hath thought fit, that is, he hath by that one oblation so *perfected them for ever*, that they, to be partakers of this *consummated* perfection (compleated on his part)

part) must do all things, which he exacts to be done on their parts; that is, *believe, repent, resolve to keep, or endeavour to keep the Commandments.* If thus disposed they superadd Baptism, *all is perfected*, wholly supposing their perseverance But if we sin after this Baptism (in which we profess the knowledge of the truth receiv'd) *there is now not an host for sin;* that is the Host of Christ Crucified which is the *oblation consummating them for ever*) is not left, to wit, it is not left to cancel, and cleanse our sins so easily as before. For none can again be baptized in cold water, but we must be rebaptized in the hot water of our Tears, in the baptism of penance (for so the Scripture calls Penance) in Fasting, Sack-cloth, Watching, Praying, Alms-deeds, or else we must smart in Purgatory, as by Scripture we shall now prove.

The

The Twenty fifth Point.

Of Purgatory and Prayer for the Dead.

1. SOme are ſo ignorant in the underſtanding of Scripture, that if they find not there the name of *Purgatory*, they preſently conclude, that according to Scripture, there is no ſuch thing as Purgatory. This is a great ſimplicity, as it would be to deny the moſt bleſſed Trinity, becauſe this name cannot be found in all the Scripture old or new. Such men are to be taught, that any thing is ſufficiently proved out of Scripture, if the Scripture can be ſhewed to contain ſuch principles as cannot be true, unleſs it be true alſo that there is a Purgatory.

2. I ſay then the Scripture holds forth unto us *three ſeveral principles*; all which three muſt be falſe, unleſs we grant a Purgatory. For firſt, if any Scripture teach,

teach, that although our sins be forgiven us, whensoever we truly repent, but yet that they are only forgiven so, that all the pains due to them be not always forgiven them, together with these sins; then that very Scripture teacheth us also, that there is a Purgatory; because it may often happen, that he, to whom all sins were forgiven, did depart this life before that all the pains, due to those his sins, were remitted. These pains being due by divine Justice, and not being cancelled by any satisfaction made for them in this World, it evidently follows, that divine Justice must exact the payment of them in the next World; but not in Hell, because no man is condemned to Hell, who did truly repent for his sins. Therefore some other place, or state, must needs be granted, in which such a Soul is to pay those temporal punishments, which are yet due to her by divine Justice. This place or state, is that which we call *Purgatory*.

3. *Secondly*, If any Scripture teach us that we may live and die with such sins

as be not damnable, but only deſerve temporal puniſhment, and not eternal; that Scripture alſo muſt needs teach us Purgatory, which is nothing elſe but a place in which Souls departed ſuffer only for a time, and not for Eternity.

4 *Thirdly*, If any Scripture teach us to pray for the Dead, that very Scripture teacheth us a Purgatory. For Prayers for the Dead are unneceſſary to thoſe who are in Heaven, and unprofitable to ſuch as are in Hell. Thoſe Dead then, who can receive help and relief by our Prayers, muſt neither be in Heaven nor in Hell; but in a third place, which we call Purgatory. My work then is done, if I can ſhew, *That theſe three principles be held forth unto us in holy Scripture*. Yet *fourthly*, we ſhall add ſeveral other Texts in proof of Purgatory.

5. Let us now begin with the *firſt principle*, and let us ſhew how the Scripture teacheth us, that full often, after the ſin it ſelf is forgiven, there do remain ſome pains yet due even to that ſin. We are all born in Original Sin. This ſin is

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quite forgiven to many Children, whether it be by the faith of their Parents, as in the Law of Nature, or by Circumcision, as in the old Law, or by Baptism, as in the new. And yet those very Infants, to whom this sin is forgiven, do notwithstanding for the self same forgiven sin, suffer the punishment of death due unto them for no other cause, but for that very Original Sin, which was forgiven them. This is taught by St. *Paul*, Rom. 5. 12. *As by one man sin entered into the World and by sin death; so unto all death did pass:* yea truly unto all did death pass, even to those innocent Children who have not committed the least offence in the World.

6. In the Book of *Numbers*, Chap. 14. The People grievously offended God by murmuring: But *Moses* praying earnestly for them, our Lord said, *I have forgiven it according to my word. But yet all the men that have seen the signs that I have done in Ægypt, and in the Wilderness, they shall not see the Land, for which I swore to their Fathers.*

thers. v. 23. *In this wilderneſs ſhall your Carcaſſes lye*, v. 28. and v. 32. *Your Carcaſſes ſhall be in the wilderneſs: Your Children ſhall wander in the deſert forty years, and ſhall bear your fornication, until the Carkaſſes of their Fathers be conſumed in the deſart. And forty years ſhall you bear your Iniquities. For as I have ſpoken ſo will I do.* Note here, that God with his own mouth ſaid, *he had forgiven the ſin*, and yet he with the ſame mouth and breath (as I may ſay) tells them, there ſhall be ſtill a juſt puniſhment undergone for this very ſin, *for which*, (though forgiven) *they ſhall die in the Wilderneſs, and for forty years their very Children ſhall bear their fornication*; and they ſhall ſuffer all the incommodities of wandring in a Wilderneſs. Can then any man wonder, if they themſelves, who had their pardon one theſe Terms, and then were ſlain the very next day by their Enemies, ſhould for a time, yea, perhaps for forty years, ſuffer ſome puniſhment after death? Eternal puniſhment

(the old ſin being forgiven) they could not ſuffer, if they did no new one; yet manifeſtly ſome puniſhment after death could not but be due to them, ſeeing that ſo great a puniſhment was ſo juſtly laid upon their Children, for their ſake, for forty whole years.

7. Let us go on, 2 *Sam.* Chap. 12. upon *Davids* great Repentance for his great ſins of Murther and Adultery, God by the Prophet *Nathan* told him, v. 13. *Our Lord alſo hath taken away thy ſin. Howbeit, becauſe by this deed thou haſt given great occaſion to the Enemies of the Lord to blaſpheme, the Child that is born unto thee ſhall ſurely die.* Behold the ſin taken away, and yet behold a puniſhment ſtill due, even for this deed. Yea, *for this deed, the Sword ſhall not depart from thy houſe for ever. I will take thy wives and give them to thy neighbours, and they ſhall ſleep with thy wives in the ſight of the Sun,* v. 10, 11. All which great puniſhments, even after this *forgiven ſin*, did befal *David* and his Family. His

His Son died, *v.* 18. Three more of his own Sons were ſlain: *Ammon* in the next Chapter; *Abſolom*, Chap. 18. *Adonias*, 1 *Kings* 24. Yea, *Abſolom* before his death did riſe an Army againſt *David* his Father, and enforced him to fly; *Jeruſalem* being taken, they pitched a Tent for *Abſolom* in the Houſe top, (the Leads of the place) *And he went to his Fathers Concubines before all Iſrael*, 2 Sam. 16. 22. Thus in the ſight of the Sun, lying with his own Fathers Wives, called her Concubines, becauſe they were not admitted to the Title of Queens.

8. *Our Lord ſaid to* Moſes *and* Aaron (Num. 20. 12.) *becauſe you have not believed me, you ſhall not bring this People into the Land which I will give them.* And v. 24 *Aaron ſhall be gathered to his People*, (that is ſhall dye) *for he ſhall not enter into the Land, which I have given to the Children of* Iſrael, *becauſe he rebelled againſt my Word,* and v. 28. *Aaron died there in the top of the Mountain*, and Chap. 27. v. 13. *God*

ſaid to Moſes, *when thou haſt ſeen (*the Land of Promiſe*) thou alſo ſhalt be gathered unto thy People, as* Aaron *thy Brother was gathered? For ye rebelled againſt my Commandment.* Thus you ſee theſe two great Saints both puniſhed with amoſt ſpeedy death: For that very ſin, of which they being admoniſhed by God himſelf, queſtionleſs did repent. Whence after this ſin committed, God did ſo familiarly converſe with *Moſes*, from Chap. 20. to 27. By all theſe, and a world of other ſuch Examples, it is made evident, that upon the true repentance of the Delinquent, though the pain of eternal Death be always forgiven him, yet often the Delinquent remains lyable to ſuffer temporal puniſhments: even as in this World, though upon the repentance of a Delinquent deſerving death, the puniſhment of death be forgiven him, yet he is juſtly made lyable to ſuffer Impriſonment, or condemned to pay ſuch a Fine.

9. Out of this Principle it clearly followeth, that there is a Purgatory; for ſeeing

ſeeing that a man may die before he hath ſuffered, or ſatisfied for the puniſhment due by Divine Juſtice unto him; it doth neceſſarily follow, that this puniſhment according to the ſame Juſtice, muſt be giv'n him in the world to come; not in hell becauſe the ſin is forgiven him: But yet in the Priſon of Purgatory, out of which he ſhall not go until he hath paid the laſt Farthing, *Matth.* 5. 26. It remains then proved, that this Principle (ſo well grounded in Scripture) cannot be true, unleſs it alſo be true, that there is a Purgatory.

10. I paſs to the ſecond Principle, teaching, that ſome ſins are only Venial, deſerving indeed ſome puniſhment, but not eternal. For as he were a Tyrant who would puniſh every offence (tho' it deſerves but Whipping) with a cruel death: ſo we ſhould have too too hard Opinion of Gods Juſtice, if we believed that for every merry lye, for every idle word, or paſſionate ſpeech, for every trifling away of a ſmall time unprofitably, for every vain or lazy action, he

ſhould puniſh the Delinquent with death everlaſting. and the endleſs and unſpeakable Torments of Hell fire, if the perſon dieth without repentance, as thouſands muſt needs do, who die ſuddenly, or out of their ſenſes, or in their ſleep, *&c.*

11. That there be ſuch Venial ſins, or ſmaller Offences as theſe are, which be truly ſins yet not mortal or damnable is clear out of Scripture, *Exod.* 1. v. 17. *But the Midwives (*of Egypt*) feared God, and preſerved the men Children*, contrary to the command of the King; who queſtioning them for breaking his Commandment, they anſwered, *The Hebrew women are not as the Ægyptian women; for they have the knowledge to play the Midwife themſelvs, and before we come to them they are delivered. God therefore did well to the Midwives; and becauſe they feared God, he built them houſes.* Here you ſee the Midwives telling an officious Lye, which is a ſin; yet this ſin did not take from them the love of God, or made God hate them:

them: but they even then feared God, as the Scripture ſaith, and he for this their fear (exerciſed not in this Lye, but in their Charity and Mercy) highly rewarded them. yet this Lying being a ſin, divine Juſtice could not but reſerve ſome puniſhment for it, though not eternal.

12 Even ſo (*Joſhua* 2. 2.) the Spies ſent by *Joſhua* entered the houſe of *Rahab*. *And it was told the King of Jericho. He ſent to Rahab, ſaying, Bring forth the Men that came to thee, for they be Spies: And the woman taking the men hid them, aud ſaid, I confeſs they came to me when the Gate was a ſhutting in the dark, and they withall went out; I know not whither they be gone, purſue quickly, and you ſhall overtake them. But ſhe made the men go up to the Roof of her houſe, and covered them with the ſtalks of Flax which was there.* Here you have another officious Lye, but only a venial, not a damnable ſin By Lying ſhe ſinned venially; but by that act of charitably hiding the Spies ſhe

pleased God: For St. *Paul* saith, *By Faieh Rahab perished not, receiving the Spies with peace*, Heb. 11. 31. And St. *James*, Chap. 2. v. 25. *Rahab was she not justified by works, receiving the Messengers, and putting them forth another way, after that she had first hid them*? Of these kind of venial sins, the Scripture also saith, *Seven times shall the just fall, and rise again*, Prov. 24 16. For these smaller sins cast us not out of Gods favour, wherefore by his Grace we soon get pardon again. And hence these sins are called venial, such as easily have pardon.

13 Whence our Saviour himself doth distinguish several sins, and affirms some of them to deserve punishment, but not Hell fire, *Matth.* 5. 22. *Whosoever is angry* (for so the Protestant Bibles read it) *with his Brother, shall be in danger of Judgment. And whosoever shall say to his Brother*, Racha, *shall be in danger of Council: And whosoever shall say, Thou fool, shall be in danger of Hell fire.* Of which only eter-

eternal puniſhment, the two former ſins did not endanger us, they being but venial. Hence it is evident, that there be ſome ſins which God judgeth worthy of puniſhment, and yet not to deſerve Hell fire: and he ſpeaks of the puniſhment of the next life, as of Hell, &c. Again, *Matth.* 12. 36. *I ſay unto you, that every idle word that man ſhall ſpeak, he ſhall render an account thereof in the day of Judgment.* The words of leſſer anger deſerved not Hell-fire, as the former Text taught us; yet they being worſe than meer idle words, ſome puniſhment is due to them. For here this Text ſaith, *Some account muſt be rendered even for every idle word*; but a leſſer account than for angry words, and therefore they will not alone make us liable to Hell fire. Again, *Matth.* 7. v. 3. ſome ſins be called *Beams*, ſome only *Motes*, which name Chriſt (hating deadly ſin to death) would never give to any ſin that were damnable. Neither would he (if theſe leſſer ſins were damnable) ſpeak of them as he

he doth, *Matth.* 32 v. 24. *You tithe Mint and Aniſe, &c blind guides, that ſtrain at a Gnat, and ſwallow a Camel.* Behold ſome ſins only like *Gnats*, and the doing of them compared to the fault, that would be in omitting *to pay Tithe for Mint and Aniſe.* Yet becauſe all Venial ſins do ſomething pollute the Soul, this ſtain muſt be purged or cleanſed. Often this is not done in this World; for we ſee daily men continue in doing theſe ſins to the laſt, loſing all ſenſe, and life alſo, before they repent them: Some account then in Judgment (following after death immediatly) will be given of them: Not in Hell, for they deſerve it not; therefore in Purgatory.

14. Agreeable to this is that which our Saviour ſaith, *Luke* 12. 47. *That Servant who knoweth the will of his Lord, and doeth not according to his will, ſhall be beaten with many ſtripes: but he that knoweth it not, and doth things worthy of ſtripes, ſhall be beaten with few ſtripes.* Hence it is evident, that there be ſome men,

men, who do things worthy of ſtripes, which they ſhall not eſcape; but yet *they ſhall be beaten with few ſtripes.* But if theſe ſtripes be to be laid on for all eternity (as all ſtripes be which are paid in Hell) they will not be few; becauſe being everlaſting, the number of them will be without number. Will then any one call theſe ſtripes few? Or can any man perſwade himſelf, that a God, who is all Mercy, will in this unmerciful manner puniſh the ſpeaking of one idle word? Yet Chriſt himſelf ſaith, that we ſhall be accountable *for every idle word we ſpeak*, Matth. 12. Wherefore we muſt be liable to ſome puniſhment for every idle word: So that if a man of full Age converted from Idolatry be baptized, and by and by after be killed before he commit any other ſin, than the ſpeaking of one idle Word only; Shall this man be tormented for ever and ever, ſo long as God ſhall be God? And ſhall the Father of Mercies give this unmerciful Sentence? Doubtleſs, if any man can do

a thing worthy of ſtripes, and for doing it deſerve only to be beaten with few ſtripes, this man may hope for this mercy. But for greater than this he cannot hope, ſeeing that Chriſt ſaith, that ſome account is to be given for that idle word. Some puniſhment therefore he muſt ſuffer, but not eternal, and conſequently not in Hell, but in Purgatory, for he muſt be beaten with few ſtripes, not with many or everlaſting ſtripes. If this Principle (ſowell grounded in Scripture) be true, then it cannot but be true, that there is a Purgatory.

15. The third Principle, clearly alſo contained in Scripture, is, that Prayer may profitably be made for the Dead. This is proved as well out of the Old as New Teſtament. In the Old Teſtament, 2. *Macc.* 12. where after divers of the Souldiers of *Judas Maccabeus* had been ſlain in the Battel, v. 43. *He making a gathering ſent twelve thouſand drachms of Silver to Jeruſalem, to have Sacrifice offered for the ſins* (of the dead) *well and religiouſly thinking of the reſurrection. For unleſs he hoped that*

that they who were ſlain ſhould riſe again, it ſhould ſeem ſuperfluous and vain to pray for the dead. It is therefore a holy and healthful cogitation to pray for the dead, that they may be looſed from their ſins. Your Engliſh Bibles ſo mangle the ſenſe here, that I would not follow them.

I know Proteſtants will ſay theſe Books be not Canonical, though in the third Council of *Carthage*, *Can.* 47. they be regiſtred in the Canon. Yet not to diſpute this matter, I take that which is granted without all diſpute; that is, that theſe Books be written by a true and faithful Writer of the Ancient Church Hiſtory; or elſe why do you place them in the Bible? And without diſpute alſo, they were written before our Saviours time. So that by the moſt grave Teſtimony of ſo ancient a Writer of Eccleſiaſtical Hiſtory, we have firſt that *Judas Maccabeus*, who then was High Prieſt, and alſo Chief Commander of the Jews (God's only true People) did hold Prayer for the Dead to be

be laudable. Secondly, That this was not his private Opinion, but a thing done conformably to the cuſtom of the Jewiſh Church, which to this very day uſes Prayer for the Dead. Thirdly, All the Souldiers being men, who had devoted their lives for the defence of the true belief, concurred, by contributing to this act of Piety, *That Sacrifice might be offered for the Dead.* Fourthly, The Prieſts of *Jeruſalem*, who beſt knew their Churches cuſtom in Sacrifice for the Dead (which were the ſame that were for ſin) are never ſaid to have ſcrupulized at the matter. Fifthly, this moſt ancient Hiſtorian recommends this cuſtom as holy. All theſe things not being ſingular in thoſe men alone, and hapning not full two hundred years before Chriſt, and ſtill laſting to this day among the Jews, there could not but be many, who practiſed this (ſo common a thing) in his and his Apoſtles times. And yet you never read the leaſt reprehenſion given them for it.

16. Out

16, Out of the New Teſtament we have two places: Firſt, St. *Paul*, 1 *Cor.* 15 29. *What ſhall they do who are baptized for the dead? If the dead do not riſe at all, to what end are they Baptized for them?* As if he ſhould ſay, to what end do men do penance for the dead? To what end is this done, if there be no Reſurrection, and the Soul do not ſtill ſurvive, expecting to be reunited to the Body? St. *Paul* can ſpeak here of no other Baptiſm which can profit the Dead, but the Baptiſm of Penance; for ſo St. *Mark*, and ſo. St. *Luke* ſpeaks. And certain it is, that St. *Paul* takes his argument from that, which with profit to the Dead, can be performed for them. Otherwiſe, when he preſſeth ſo hotly thoſe words, *To what end are they baptized for them?* One might eaſily anſwer, To no end. True then it is, that to a very good end we undertake this painful Baptiſm of penance for the dead, ſo taking upon us part of their fiery Baptiſm in Purgatory. This is the language of Holy Fathers, ex-

expounding Scripture, as *Bellarmin* sheweth (*l.* 1. *de Purgatorio cap.* 4) out of St. *Herom*, St. *Basil*, and Bede, all expounding those words, *He shall Baptize you in the Holy Ghost and Fire*, Matth. 3. *That is* (say they) *with the Holy Ghost shall he Baptize in this world, and with Fire in the world to come.* To the same effect he cites St. *Gregory Naz.* calling Purgatory-fire the *last Baptism.*

27. The second Text is, 1 *Jo* 5. 16. *If any man see his Brother to sin a sin not to death, let him ask and life shall be given for them that sin not to death.* There is a sin to death (committed by irrepentent sinners) I do not say that he shall pray for it. And so we never pray for those, whom we know to die unrepentant This is the true sence of this place, and hence it is clear, that there be *sins to death*, and *sins not to death.* The meaning is not, that there be sins mortal, and sins venial, neither according to our Interpreters, or according to yours, who deny all venial sins. As for

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us, we all hold Prayer lawfully and fruitfully made for any ſin whatſoever, during the life of the ſinner. Wherefore a *ſin to death is to leave Faith, working by Charity even to death*: As St. *Auſtin* ſaith, *de Correp. & Gra.* c. 12. Whence it followeth contrariwiſe, that a *ſin not to death*, is that which a man committeth, but doth not perſevere in it until he be dead. St *John* therefore encourageth us with confidence to pray for any, whom we do not know to be departed in deadly ſin unrepented. For it is evident that St. *John* ſpeaks here of praying for the Dead. Firſt, Becauſe before the death of any ſinner, we may pray for pardon of his ſins, whatſoever they be, and our Prayer may be heard. But St. *John* ſpeaks of a ſinner now placed in ſuch a ſtate, that prayer for him will not be available; therefore he ſpeaks of praying for ſinners who are dead. And of thoſe, ſome are dead in their ſins without repentance, for theſe he bids us not pray. Others of them are dead after they duly repented of their ſins; and for theſe he

encourageth us to pray. I prove this, ſecondly Becauſe he ſpeaks of their prayer, *who know their Brother to ſin not to death*; that is, to have given ſigns of true Repentance. *For any ſuch, let him ask, and life* (of glory) *ſhall be given him, ſinning not to death.* Now if this principle of praying for the Dead be true, it cannot but be true, that there is a Purgatory, ſeeing that Prayer brings no relief to any that are either in Heaven or Hell.

18. To theſe three principles, we may yet add ſeveral Texts to the ſame effect, as *Apoc* 21. 27 *There ſhall in no wiſe enter into it* (Heaven) *any thing that defileth.* Many die polluted with multitudes of Venial ſins unrepented. This pollution muſt be purged before they enter Heaven. Many alſo die before they have fully ſatisfied for all pain due to their mortal ſins forgiven them. This full ſatisfaction muſt be made, before they enter into Heaven. But where? In that Priſon, of which it is ſaid, *Matth.* 5. 27. *Amen, I ſay unto you, thou ſhalt not go out from thence, until thou payeſt*

the last farthing. Upon which place St. *Hierom*, *This is that which he saith, Thou shalt not go out of Prison, until thou shalt pay even to thy little sins.* And so St. *Cyprian.* Now that after the paying of the last farthing, there is going out, and forgiveness in the World to come, Christ himself doth teach, *Matth.* 12. 32. saying, *It shall not be forgiven thee, neither in this world, nor in the World to come.* For it is nonsence to say, *I will neither marry in this World, nor in the World to come*; because in that World there is no marrying: The like nonsence would be in Christs words, if there were no forgiveness in the next World. I conclude with St. *Paul.* 1 Cor. 3. 15. *If any mans work shall be burnt, as wood, hay, & stuble will do* (by which lesser sins are signified) *he shall suffer loss: But he himself shall be saved, yet so as by fire.* Which St. *Ambrose* Serm 20. in *Psal.* 118 expounds thus: 'Whereas St. *Paul* says, *Yet so as by* 'fire, he shews indeed that he shall be sa-'ved, but yet shall suffer the punishment 'of fire; that being purged by fire, he may

' be saved, and not tormented for ever, as ' Infidels are by everlasting fire.

19. All these proofs we have out of Scripture, though they be so little noted by our Adversaries, who daily read Scripture. Yet they are to know, that if they will do what they pretend, they should by clear Scripture (before they deny Purgatory) shew us manifestly, *that there is no Purgatory*. For their prime pretence of just separation from us, is, that they were enforced thereunto for such errours, as they can manifestly *by only Scripture* demonstrate to be damnable. Let them shew this of Purgatory, and we have done.

The Twenty ſixth Point.

Of Indulgences.

1. TO underſtand this Point well, which is miſunderſtood by a world of People, Note firſt, what we proved in the former Point, That full often, after that God hath pardoned the guilt of ſin, he doth not pardon the guilt of all that pain to which the ſinner, according to Juſtice, is ſtill liable for the ſin forgiven. Note ſecondly, That we are moſt groſly belyed by our Adverſaries, who ſay that our Doctrine is, *That the Pope can forgive us our ſins by granting Indulgences unto us.* Whereas no Catholick Doctor can ever be ſhewed to have taught this Doctrine. We all unanimouſly teach, that *the Pope by no Indulgence can forgive any one ſingle Mortal or Venial ſin.* For our Faith tells us, that thoſe ſins are only forgiven us by true contriſion, or due ſorrow in the Sacra-

ment of Confeſſion, joyned alwayes with a ſincere purpoſe of offending no more. That which is forgiven by an Indulgence is no the guilt of any ſin, either Mortal, or Venial; but *it is only the pardoning of part, or of all that pain*, which yet (according to Gods Juſtice) we ſtand liable to pay for the ſins already forgiven. Neither doth any Catholick Doctor teach that the Pope can forgive any Sinner this Pain at his Pleaſure, by granting him a plenary Indulgence. But, if our Doctrine be truely underſtood, we all require more for gaining Pardon, even of the leaſt part of the Pain (ſtill due to our very leaſt Sins) than Proteſtans require to the full forgiveneſs of all the greateſt ſins that are, or can be taken all togethier with all the pain which can be due unto them; which is a Point exceedingly to be noted, it being apparently true.

2. For the firſt thing which we require to gain any part, even of the leaſt Indulgence, is to have true Faith producing true Repentance for our ſin. This alone with

with Proteſtants ſuffices to remit guilt of all ſins whatſoever, and all pains due to all ſins of which any man can be guilty. Doth it do ſo with us? No, it is far from it. We ſay that after this, Firſt, He muſt make a true entire Confeſſion. Secondly, He muſt moreover ſtand obliged to make perfect reſtitution of any thing to which he is bound. Thirdly, He ſtands obliged to perform the Penance enjoyned him. Fourthly, If this Penance fall ſhort of ſatisfying the divine Juſtice for the pains yet due to the ſins forgiven; the ſinner ſtands ſtill obliged to ſatisfie the divine Juſtice by other penal Works. Now all that we ſay is, that this pain may be pardoned him by Indulgences; though not by Indulgences granted meerly at the Popes pleaſure; but by Indulgences granted by him upon ſufficient cauſes; which cauſes he muſt carefully examine. And after the grant of Indulgences (upon due cauſes) you muſt not think any thing is done until we, on our parts, have done what is required. What is that? It is, that after ſuch humble Repentance, and

after such an entire Confession and Restitution, as I said, we perform the things expressed in the Grant of the Indulgence. And when all is done, the most that we obtain, is, to have pardon due to such sins, the guilt of which is already forgiven by our Repentance and Confession. But the Protestants teach, That Faith alone quite frees men for ever of all their sins, and of all the *pain* that was due for their sins, though never so many or so great: for after this Faith, God imputes their sins no longer to them.

3. Before I prove, that the Pope hath power by Indulgences, granted upon just cause, to pardon such as duly perform what is enjoyned; I further note, That the Blood of Christ was of that infinite value, that the shedding of one drop thereof, was able to satisfie divine Justice for all the sins of the World, yea, of a million of Worlds; and able to satisfie also for all the pain that could be due for all those sins. Wherefore, seeing Christ did not shed his Blood for us by drops, but by showres; hence it followeth evi-

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dently, that the ſatisfactions of Chriſt alone be, in a moſt high degree, ſuperabundant. Tell me now, is the moſt precious Treaſure of all this ſuperabundancy of Satisfactions, in order to cancel the pain due to our ſins, ſo wholly loſt, that even the living Members of Chriſts Body can receive no benefit by this ſuperabundancy? God forbid. They be not Treaſures wrapped up in a Napkin. Wherefore there muſt be a power on Earth to diſpence this rich Treaſure; but yet to diſpence it ſo, as becomes a prudent diſpenſer of the Myſteries of God. Now, who is the higheſt and chiefeſt in this dignity of diſpenſing, but he whom we have proved to be the Head and Chief Paſtor of Chriſts Church, to whom it was ſaid, *To thee I will give the Keys of the Kingdom of Heaven*, Matth 16.19. *Feed my Sheep*, John 21.15. See the Seventh Point.

4. That ſuch Indulgences as here deſcribed, may be granted, I prove firſt, becauſe to give thus *the Keys of the Kingdom of Heaven to* St. *Peter*, and to his Suc-

Succeſſors (as is there proved) is to give power of removing any bar that may ſhut us out of Heaven; whether this bar be the ſin it ſelf, which excludes us eternally (if not removed), or whether it be the guilt of pain for our ſins forgiven, which excludeth us only until ſuch time as due ſatisfaction is made for that pain. Satisfaction may be made for this pain either by our ſelves, performing ſufficiently for this effect ſuch ſatisfactory Works as we ſpake of Point 9 *n* 24. Or which may be performed for us by others, For, as I may pay my Debts by my ſelf, ſo I may pay them by a friend.

5. And the Proof of this is, a ſecond Proof of Indulgences out of *Col.* 1 24. *I* P*aul, who now rejoice in ſuffering for you, and do accompliſh thoſe things which want of the* P*aſſions of Chriſt in my fleſh, for his Body which is the Church.* Of which Text, ſee what I ſaid *Point* 24. *n.* 6. whence it appears that notwithſtanding the fulneſs and ſuperabundance of Chriſts Paſſion in it ſelf; yet in order to our being made compleatly partakers of

ſeveral fruits thereof, ſomething may be (and often is) wanting on our part What is this? It is the adjoyning of thoſe ſatisfactory Works, which (in that Point) we have at large ſhewed Chriſt to expect at our hands. And, until ſuch Works be performed, either by us in perſon, or for us in the perſon of ſome other, we ſtill ſtand liable to the pains due to our ſins forgiven. Now that another may offer ſuch Works for us, is made evident by the Texts we cited out of St. *Paul*, affirming, That he rejoyced in doing this deed of Charity, which conſiſted in ſuffering, (that is, in doing a Work moſt ſatisfactory) for them and by it *to make up or to accompliſh in his Fleſh that which was yet behind, or as yet wanted of the Paſſion of Chriſt*; that is, what *was wanting* not on Chriſts part, but on the part of his Body, which is the Church. Now as St. *Paul* (as then confirmed in Grace) had few ſins, and many ſufferings, which he could well ſpare, and give away to pay his Brothers debt: ſo had St. *John Baptiſt*; ſo had our Lady; ſo the Apoſtles;

ſo

ſo the holy Martyrs, and many others. But above all, Chriſts ſufferings alone had an inexhauſtible ſuperabundance, which ſufferings, although Chriſt by his ordinary courſe of Providence doth not apply to the full cleanſiing of our ſins, and of the pain due to our ſins; unleſs we do what is required on our part: Yet he hath left power to his Vicar on Earth, upon juſt cauſes and with due circumſpection, to impart, by way of ſpecial favour or Indulgence, thoſe ſuperabundant ſatisfactions of Chriſt and his Saints unto us, that by the ſuprabundancy, our wants may be ſupplied, if we duely diſpoſe our ſelves by his grace to be partakers of that great favour.

6. *A third proof* of Indulgences out of Scripture is to ſhew St. *Paul* exerciſing in the perſon of Chriſt this ſpecial favour or Indulgence towards the inceſtuous *Corinthian.* Whom (in his firſt Epiſtle to the *Corinthians*) he had given over to Satan by Excommunication. But afterwards moved to be more favourable unto him by his great Repentance, he doth not only

only abſolve him from the ſin, and from the Excommunication; but having enjoyned him a moſt ſevere publick Penance, (which was to have laſted for a great time before the pains due to his enormous offence would have been fully cancelled) he notwithſtanding out of the plenitude of his Apoſtolical power graciouſly pardons the remnant of his Penance. Now this pardon would have been no favour nor grace, unleſs, at the ſame time, he had pardoned the remnant of the pain ſtill due, according to divine Juſtice. Therefore he declears expreſly, that he doth it in the power of Chriſt; ſo he ſaith 2 *Cor.* 2. 10. *To whom you forgive any thing, I forgive alſo in the perſon of Chriſt;* that is by Chriſt's Commiſſion I give this pardon, Chriſt ratifying the Pardon or Indulgence which I give to one ſo well diſpoſed, as I ſee this delinquent to be.

7. And hence comes in a *fourth proof*, Joh. 20. v. 23. *Receive the Holy Ghoſt, whoſe ſins you ſhall remit, they are forgiven, and whoſe ſins ye ſhall retain, they*

they are retained. Behold power in the Church not only to forgive the remnant of the pain due to the ſins forgiven (which is all that is done by Indulgences) but alſo behold a power to forgive the very ſin it ſelf, and conſequently to take quite away the very eternity of pain, which before was due to the ſin. See Point 16. Whence you cannot wonder to ſee power of taking away only temporal pain due to ſin, when ſuch conditions be fulfilled, as we did expreſs here, *n.* 2.

The

The Twenty ſeventh Point.

That Faith alone doth not Juſtifie.

1. THis is a point, point blank, againſt the very prime point of Proteſtant Religion, as their grand Reformers call it, who define this faith to be, *an aſſured confiedence that their ſins are forgiven them wholly by Chriſts paſſion*: And yet in all Scripture they will not find one ſingle Text to prove that ever yet any one ſingle man was juſtified by this ſpecial Faith as they call it; I ſay, *by this ſpecial Faith*, which breeds in them an aſſured confidence, that their ſins in particular are pardon'd them for Chriſt's ſake. We ask only for one ſuch Text: And yet though the belief of this the Proteſtant belief, be chiefly grounded in this Point, they have not ſo much as one ſimple clear Text; ſo groundleſs is their very ground. Look upon the Faith of *Abraham*, who is called *the Father of all that believe*, and ſee what Faith *was accoun-*

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'ed to him for his righteouſneſs, Rom. 4. 3. And you ſhall find that verſe taken out of *Gen.* 15. v. 6. where, when God had told him, *he would multiply his ſeed like the ſtars, Abraham believed God, and he counted it to him for Righteouſneſs*. Why ſo? For his believing promptly that which God had revealed in a matter ſo hard to his underſtanding, as is expreſly ſaid, *Rom.* 4. 21, 22. Hence I argue thus: Here is no mention of his aſſured confidence that his ſins were forgiven him by Chriſts Paſſion, but here is mention of Juſtifying Faith, or of *Faith counted or imputed to man for righteouſneſs*, therefore Juſtifying Faith is no ſuch matter as this ſpecial Faith or confidence. How this Faith of *Abraham* came to Juſtifie, St. *James* tells us, That it was by being a Faith effective of good Works. For he ſo firmly believed what God had ſaid, that he feared not to ſee that ſaying made null and void, though he ſhould offer upon the Altar that very Son of his, upon whom, by name, all Gods fair promiſes ſeemed grounded. *For*

was

was not Abraham our Father justified by Works, when he had offered Isaac his Son upon the Altar? Jam. 2. 21.

2. We say then, that Faith alone doth not justifie, but that Faith, working by Charity, compleats Justification. *Luke* 7. 47. *Many sins are forgiven her, because she loved much.* So *Matth.* 22. 11. He that was called to the Marriage Feast, and came to it, and entred in, and sat down, could not do this but by Faith entring the Church, yet because *he was not attired in a wedding Garment* of Charity, he was cast out, and for his sake it was said, *Many are called, but few are chosen.*

3. St. *Paul* also inculcates this, 1 *Cor.* 13. 2. *If I should have all Faith, so that I should move Mountains, and have no Charity, I am nothing.* Note the word *all Faith*, Again, v. 13. *the greater of these three is Charity.* And again, *Col.* 3. 14, *But above all things have Charity, which is the bond of perfection,* For *Matth.* 22. 40. *On these two Commandments* (of Charity) *dependeth the whole*

Law and the Prophets. Yet again, *Gal.* 5. 6. *Neither Circumciſion availeth any thing, nor Uncircumciſion, but* Faith *which worketh by Charity, or love.* Behold that very Faith, which our very Doctrine requires, that is, *Faith working by Charity*, which alſo before he called; *Faith obſerving the Commandments of God*, 1 Cor. 7. 19. Where it is ſaid, *Circumciſion is nothing, and uncircumciſion is nothing, but the keeping the Commandments of God.* Again, *Gal.* 6. 15. *Neither circumciſion availeth any thing, nor uncircumciſion, but a new creature* formed by Charity, according to God's Commandments. Again, *Eph.* 1. 4. *He hath choſen us before the conſtitution of the World, that we ſhould be* Holy, *and without blame, before him in Love* or Charity. Note how that which makes us *holy, and without blame before him,* is Charity Again, *Eph.* 3. 17. *Chriſt dwelling by Faith in the heart, rooted in* Charity Again, *Heb.* 5 9 *He became the Author of eternal ſalvation to all that obey him* He was not made the Author of this Sa-

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vation to any but such as did obey him. For as is said, 1 *Joh* 1.7. *If we walk in the light* (Lex Lux) *the Blood of Jesus Christ cleanseth us from all sin.* Where read you that it doth so, *if we walk not in the light, or do not obey him?*

4. Note, that besides other Texts, I have cited here *eight* out of St. *Paul*, because our Adversaries chiefly ground themselves, in those his words, *Rom.* 3. 28. *A man is justified by Faith without the Works of the Law.* Where his meaning only is, that neither the works *of the written Law*, done by the Jew, nor the works *of the Law of Nature*, done by the Gentile (before either of them believe in Christ) can, (without Faith in Christ) justifie any one. For neither Jew nor Gentile is justified by any one of those Works; but they are justified by that Faith, which he told you in the former Texts, *to work by Charity*, and to be a *Faith, observing the Commandments of God, making us a new Creature, rooted in Charity, and obeying him.* Thus S. *Paul* is explicated by

St. *Auguſtin* upon this place. Yea, he is explicated by St. *James* in many places of his ſecond Chapter, as v 14. *Though a man*, ſaith he, *hath Faith, and have not Works, can Faith ſave him.* Note here firſt, that St. *James* ſuppoſeth this may happen, that *a man may have Faith but not Works*, and that, in this caſe, *his Faith will not ſave him*, which is that which St. *Paul* alſo ſaid before, *If I have all Faith, but have not Charity, I am nothing.* St. *James* goes on, v. 21. *Abraham was he not juſtified by Works, offering Iſaac? Seeſt thou not how Faith wrought with his Works, and by Works Faith was made perfect.* If this Faith had juſtified before any Works proceeded from it, it had been perfected before any ſuch Works. Yet it is ſaid, *That by Works this Faith was made perfect.* Whence followeth, v. 24. *Ye ſee then how that by Works a man is juſtified, and not by Faith only.* This then is our demonſtration, if Faith juſtifieth alone, it juſtifieth without Works, but St. *James* ſaith it doth not juſtifie with-

without Works, therefore it doth not juſtifie alone. F*or by Works, and not by* F*aith alone a man is juſtified.* What more clear.

The XXVIII. Point.

Whether our Juſtification be any thing inherent in us.

1. OUR Adverſaries Doctrine is, That we are only juſt, becauſe God is pleaſed to repute us ſo, in regard of Chriſts Juſtice imputed to us, and thus he doth only cover our ſins, theſe ſins ſtill remaining in us, but God doth not impute them to us, becauſe, we having once laid hold of Chriſts Juſtice by the hands of Faith, this Juſtice is made ours, and by Chriſts Merits we ſhall undoubtedly be ſaved. Our Doctrine, oppoſite in all points, ſhall be Point after Point, proved out of Scripture.

2. *First*, then we say our Justice is a quality truly inherent in us, *Ezech.* 36. 26. *A new heart also I will give you, and a new spirit I will put within you. And cause you to walk in my statutes. And ye shall keep my Judgments, and do them.* I need speak no clearer, So Rom. 5. 5. *The Charity of God is poured forth in our hearts by the* Holy Ghost, *which is given us*, by the infusion of this Charity into us, in us is framed the *new Creature.* Gal. 6. 15. And this new *inward man* is said, *Col.* 3. 12. to be put on by us by such vertues as are inherent: As *by the bowels of mercies, kindness, humbleness of mind, meekness.* And v. 14. *Above all these by Charity, which is the bond of perfection*: Behold the parts of this inward new man, of which again he saith, *Eph* 4. 23. *Be renewed in the spirit of your mind, and put on the new man, which after* God *is created in righteousness and true holiness*, which be qualities most inherent. And *Eph.* 1. 4. *He hath chosen us before the foundation of the world, that we should be holy without blame*

blame in his sight in Charity, which Charity is an inward quality.

3. *Secondly*, We say that by this quality we are not only reputed just, but we are just verily, and really. And because we verily are so, we truly are to be reputed so, we being *Holy before him in Charity*. *Eph.* 1. 4. For, as was said in the former Texts, we have in us *a new heart, a new spirit by* Charity, *poured forth in our very hearts*, transforming us inwardly into *new* Creatures, and new men, being truly *renewed in Spirit*. Whence 1 *Joh.* 3. *We are not only called the Sons of God*, v. 1. But, *now we are the Sons of God*, v. 2. So when you read that *Abraham*'s Faith, working by Charity, was *imputed to him to Righteousness, and he was called the* Friend *of God*, *Jam.* 2. 23. You shall note that he therefore was reputed Just, and therefore called the Friend of God, because truly he was just, and was truly *Gods friend*, having Faith quickned by Charity in him. So *Luke* 1. 6. of *Zachary* and *Elizabeth*, *They were both righte-*

ous before God (whose eyes see what is the most covered) *walking in all the Commandments, and Ordinances of our Lord without blame*: They therefore were just, even *before Gods eyes*. And this true Justice in the eyes of God, is, in the same Chapter promised to us, by the Grace of the Saviour there foretold, *that we may serve him in holiness, righteousness, and justice before him all our days*, v. 75. Note this Holiness *before him*, which is to be *Holy in his sight*. Hence God to *Noah*, Gen. 7. 1. *I have seen thy righteousness before me*: Hence also, *Col.* 1. 10. *That you may walk worthy of the Lord, unto all pleasing, fructifying in all good works. Giving thanks to the father who hath made us meet to be partakers of the inheritance of the Saints*. So *Apoc.* 3. 4. *Thou hast a few names in Sardis, which have not defiled their garments, and they shall walk with me in whites, because they be worthy*. And 1 Joh. 3. 7. *Little Children let no man deceive you: he that doth righteousness, is righteous, even as he is righteous*.

Note

Note these words, *even as he* (that is God) *is righteous*. For God is righteous not by imputative, but true interior Justice, of which inward Justice, Christ saith, *Matth.* 5. 20. *I say unto you, unless your righteousness shall exceed that of Scribes and Pharisees, you shall not enter into the Kingdom of Heaven.* For if there be not righteousness in us, exceeding Scribes and Pharisees, we shall be damned, and no righteousness shall be imputed to us. For as is said, *Rom.* 2. 2. *We are sure that the judgment of God is according to truth.* It were not verity but falsity to repute him just, who in very truth is not just, but is still a sinner. Hence *Prov.* 17. 15. *He that justifieth the impious, and he that condemneth the just both are abominable before God.* Dare you say that God doth that which is abominable? He reputes things to be as they truly are in themselves, So *Rom.* 2. 9. *Wrath and Indignation, Tribulation and Anguish upon every Soul of man that worketh evil.* He imputes Justice to no sinner,

until

until he leaves of to be so, by true returning to works of Justice. Those whom he reputes clean, truly are clean. *And you are clean*, Joh. 13. 10.

4. *Thirdly*, Hence we say that our sins be not only covered, but wholly taken away. For we by virtue of Gods inward grace given for Christ, are cleansed, made white, and glittering. *For Christ is the Lamb of God who taketh away the sins of the World*, Joh. 1. 29. He doth not only cover them, but takes them quite away. And so *Psal* 32. 2. when *David* saith, *Blessed is the man to whom the Lord doth not impute iniquity, and whose sins are covered.* It followeth, *there is no guile in his spirit.* And because *there is no guile*, therefore no iniquity can be imputed to him. Protestants still cite the former words, but leave out these latter, which words teach us excellently, that that which is covered from Gods eyes, must not be at all, and therefore his sin now not being at all, cannot now at all be seen. For as the same *David* tells you, *Psal.* 103. 12. *As far*

as

as the East is distant from the West, so far hath he removed our transgression from us. This expression, though it may be thought very full, yet really our sins forgiven; are as far from us, as that which is not now, is distant from that which is now, which is a greater distance than *East from West*, though that be far enough to declare a true perfect remission, by quite abolishing the sin forgiven by infused Grace, according to *Ezech.* 36. v. 25. *I will sprinkle clean water upon you, and ye shall be clean from all your filthiness.* And 1 Joh. 1. 7. *And the blood of Christ cleanseth us from all sin.* So that by this his blood *the body of sin is destroyed.* Rom. 6. 6. And thus, *he will cast all our sins into the depths of the Sea,* Mich. 7. 19.

The

The XXIX. Point.

Whether our Justification may not be lost.

1. *THe heart is deceitful above all things, who can know it?* Jer. 17. 9. Yet Protestants placing Justification in such a special Faith, as assures each man of his Salvation by the merits of Christ, are hence enforced to teach *two strange Paradoxes. The first is,* That this special Faith breeds a full assurance, grounded in a real truth, wherefore we need not fear our Salvation. *The second,* (which is contained in the former, or thence clearly deduced) is, that this Justification of ours cannot be lost, for else, that assurance might have had a lye for its ground, and sole foundation.

2. We teach *First*, that no man, (without a special Revelation) is assured

red to be ſaved, and ſo all ought *to work their Salvation with fear and trembling.* St. *Paul* every where proveth our Doctrine: *Thou by Faith doſt ſtand, be not high minded, but fear,* Rom. 11. 20. Again, 1 *Cor.* 4. 4 he ſaith, *he knew nothing by himſelf* (concerning any guilt) *but I am not juſtified herein. But he that judgeth me is our Lord*: I dare not *judge my ſelf, though I know nothing by my ſelf;* how then dareſt thou? Again, 1 *Cor.* 9. v. 27. *But I keep under my body, and bring it in ſubjection, leſt that by any means whilſt I preach to others, I my ſelf may become a caſtaway, or reprobate.* again, Chap. 10. v. 10. Therefore *he who thinketh himſelf to ſtand,* (as Proteſtants do) *let him take heed leſt he fall.* Again, *Phil.* 3. 11. *I by any means I might attain to the reſurrection of the dead.* He found no ſecurity in that ſpecial Faith you ſpeak of: Therefore he ſaid, *Phil.* 2. 12. *Work your own ſalvation with fear and trembling.* Apoc. 3. 11. *Hold that faſt which thou haſt, that no man take thy Crown.* For, *Luke* 8. 13. *There be*

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be those who for a time believe, and in time of temptation fall away.

3. *Secondly*, Conformably to all the Texts we say, that those who were just, may come finally to be damned. For, *Exod.* 32. 33. *Whosoever hath sinned against me, him will I blot out of my Book.* Those who are baptized, are *born again of water and the holy Ghost.* Joh. 3. 5. Yet how many thousands of these, once regenerated men, sin afterwards, and never rise again; and truth saith of him who riseth not again, *whosoever hath sinned against me, him will I blot out of my Book*: Out of which he could not be dashed, unless his name had once been enrolled in it. *Solomon* his Salvation is much doubted of by Holy Fathers, yet there could be no doubt thereof, if your opinion were true; for God himself saith he once was just, 1 *Chron.* 28. 7. *I will establish his Kingdom for ever, if he be constant to my Commandments and Judgments as at this day.* At *that day* then he was in a state pleasing to God, and yet you see doubt of his perseverance is

even

even here intimated. Yea, by and by *David* his Father tells him; *But if you forsake him, he will cast thee off for ever*, v. 9. *David* did not judge *Solomon* to be at this time out of Gods favour, yet his words shew he feared that he might hereafter come to lose Gods favour. What *Solomon* after did, the Scripture tells us, 1 *Kings* 11. 3. *Women turned away his heart. And when he was now old, his Wives turned away his heart to other Gods. He worshipped Astarthee the Goddess of the Sidonians, and Moloch the Idol of the Ammonits: He built a Temple to Camos the Idol of Moab, and in this manner he did to all his Wives, who were Strangers. Therefore our Lord was angry with Soomon, because his heart was turned from the Lord*, v. 9. Did he not cease to be just, when *his heart was turned away from our Lord*? *David* saith, *Psal* 5. 7. *Thou hatest all workers of iniquity*. God then *did hate Solomon*. I dispute not whether he repented or no, whether he wee saved or no, but without all dispute, he once lost his former

former Justice, *his heart and mind being turned away from God, and our Lord therefore bearing wrath against him*, and hating him. Let us proceed.

4. The Apostles, *Act* 6. 3. *Commanded seven men full of the Holy Ghost to be made Deacons.* One of them was *Nicholas a stranger of Antioch.* These they set in the presence of the Apostles, and praying, they imposed hands upon them. Yet this *Nicholas* did fall finally into Heresie and began the Heresie of those who, from his name, are called *Nicolaites*, Apoc. 2. 6. St. *Paul* also, *Heb.* 6. v. 46. tells us the sad condition of those, *who were made partakers of the Holy Ghost, if they shall fall away.* which is manifestly to suppose that even such men may *fall away.* So *the foolish Galatians having begun with the spirit, ended with the flesh*, Gal. 3. 3. It is therefore said to them, *You did run well, who hindred you not to obey the truth?* Gal. 5. 7. Behold, they came not to obey the truth, who before did not only walk well, but also *run well*: Hence

Hence also it is that the Scripture useth to speak thus fearfully, and conditionally concerning our perseverance in Justice. *Joh.* 15. 6. *If a Man abide not in me, he is cast forth.* And *Rom.* 11. 22. *If thou continue in his goodness, otherwise thou also shalt be cut off.* And 2. *Joh.* 8. *Look to your selves that we lose not these things which we have wrought.* Evident therefore is our Doctrine thus delivered by *Ezechiel*, 33. v. 12. *The righteousness of the righteous shall not deliver him in the day of his transgression. Neither shall the righteous be able to live for his righteousness in the day that he sinneth. All his righteousness shall not be remembred: But for his iniquity, which he hath committed, he shall die for it.* He then may *die for iniquity* who was once just. Hence he taught his just Apostles to pray, *Lead us not into temptation*, for fear of falling into it. Let us therefore when we have faith, *Hold faith and a good conscience, which some having put away, concerning faith have made shipwrack*, 1 Tim. 1. 19.

The XXX. Point.

To Justification it is necessary to keep the Commandments. This is possible.

1. I Say first, that it is possible to keep the Commandments by the help and assistance of God's grace, sufficiently afforded us to that end. *Deut.* 5. v. 1. *Moses called all Israel, and said to them, hear, Israel, the statutes which I speak in your ears this day. Learn them, and keep and do them.* And then in the sixth verse, he begins to tell all the ten Commandments, which God would have them *learn, and keep, and do.* But God will exact of no man to keep, and do that which is impossible; *Ergo,* this by his grace is possible. *I will give my Law in their bowels. And in their heart I will write it,* Jer. 31 v 33. *The Law of God is in his heart, none of his steps shall slide,* Psal. 37. v. 31. And *Rom* 8.

v. 4.

v. 4. *God ſending his Son, &c. That the Juſtification of the Law might be fulfilled in us.* All theſe Texts prove that, by God's grace, we may fulfill his Law. And therefore as St. *Leo* excellently ſaith (*Serm.* 16. *de Paſſione*) *Juſtè Deus inſtat præcepto, qui præcurrit auxilio. God juſtly preſſeth upon us the doing of that, to performance of which, he offereth us his grace.*

2. And becauſe ſome Proteſtants ſay, that *the Commandment of loving God with all our heart and ſoul,* is the Commandment impoſſible to us all in this life, I will ſhew this to be flatly againſt Scripture. For, of *David*, 1 *Kings* 14. 8. it is ſaid, *He kept my Commandments, and followed me in all his heart.* So of *Joſias*. 2 Kings 23. 25. *He returned to our Lord with all his heart, and with all his ſoul, and with all his might.* What more is commanded any where? *With my whole heart have I ſought thee,* Pſal. 119. 10. He who hath commanded us to do this, hath promiſed grace enabling us to perform his command. *Deut.* 30.

v. 6. *Our Lord thy God will circumcise thy heart, and the heart of thy seed, to love our Lord thy God with all thy heart, and with all thy soul.* And v. 11. *This Commandment that I command thee, this day, is not far off; it is not in Heaven* (where Protestants say it shall only be fulfilled) *that thou mayst say which of us is able to ascend to Heaven to bring it to us, that we may hear it, and do it,* (as God required in the first Text) *neither is it beyond the Sea, that thou shouldest say, who should go over the Sea for us, and bring it unto us, that we may hear it and do it. But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayst do it,* do it (I say) by the help of my grace, making this possible even in the old Law. So *Psal.* 119. v. 55. *I have kept thy Law.*

3. And this Grace makes this really done and performed far more in the New Testament. God saying, Ezek. 36. v. 26. *I will give you a new heart*

and will put within you a new ſpirit, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do them. And Chap. 37. v. 24. *They ſhall walk in my judgments, and obſerve my ſtatutes, and do them.* This then can be done. Likewiſe this was done by *Zachary* and *Elizabeth*, Luke 1. 6. *They were both righteous before God, walking in all his Commandments and Ordinances of our Lord blameleſs*, or *without blame.* Alſo, Matth. 19. 20. *The young man ſaith to him* (Chriſt) *All theſe have I kept from my youth;* and Mark 10. 20. *All theſe things I have obſerved from my youth. And Jeſus beholding him, loved him*, which he would not have done, if he had been a lyar in what he ſaid. This young man then was not a lyar. But he *that ſaith he knoweth God, and keepeth not his Commandments, he is a lyar, and the truth is not in him*, 1 Joh. 2. 4. For as it is ſaid there, *Hereby we do know that we know him if we keep his Commandments.* Again, John 17. v. 6. *And they have kept thy Word.* And

yet further. 1 Joh. 3. 22. *Whatsoever we shall ask, we shall receive of him, because we keep his Commandments, and do those things which are pleasing in his sight.* Again, Apoc. 14 12. *Here are they that keep the Commandments of God.* It is the saying of Christ himself, *If thou wilt enter into life keep the Commandments*, Matth. 19 17. Mark 10. v. 20. Luke 10. v. 28. and Joh 14. 15. *If ye love me keep my Commandments.* And v. 21. *He that hath my Commandments and keeps them, he it is that loveth me.* They may therefore be kept. Yea, Christ himself, Matth. 11. 30. *My yoke is easie, and my burden is light.* For 1 Joh. 5. 3. *This is the love of God, that we keep his Commandments: And his Commandments are not grievous.* Note also, that all the ensuing Texts, which prove keeping of the Commandments in those who are of Age, to be necessary to our Justification, do prove also that they are possible to be kept: For no impossible thing can be necessary to our Salvation.

4. *Secondly*, Then I say to all (who have

have the uſe of Reaſon) keeping of the Commandments is neceſſary to Salvation, and conſequently to Juſtification. This is taught in a number of Texts which I cited *Point* 27. to prove that Faith alone doth not juſtifie, but chiefly requires Charity. And St. *John* ſaith, 1 *Joh.* 5. 3. *This is the love of God, that we keep his Commandments.* And Mat. 22. 40. *On theſe two Commandments* (of Chriſt) *hang all the Law and Prophets.* Our Juſtification therefore cannot but depend upon thoſe two Commandments.

5. Hence St. *Paul* 1 Cor. 7. 19. *Circumciſion is nothing, and uncircumciſion is nothing, but the obſervation of the Commandment of God.* So that if this be nothing, or a thing impoſſible, all comes to be nothing. Again, what we cited in the 27. *Point n.* 4. evidently proves works to be neceſſary to ſalvation. But no works are more neceſſary than thoſe that are commanded, theſe therefore are chiefly neceſſary to Juſtification.

The

The XXXI. Point,

How ſtill we have free-will to do good, or evil.

1. WE are foully ſlandered by thoſe, who make us to teach, that it is in our power to do that which is able to advance us towards Heaven; (as if we ſaid this, without adding, or at leaſt underſtanding) *that this is in our power only by the help of God firſt moving and exciting us; and then lending us his helping-hand, even all the while that we are doing any work which we can advance us towards Heaven.* By this help we ſay, our free-will is ſtill enabled to do good, or avoid evil; and that, by this help, it is in our power alſo, either to omit our duty, or to do it, a ſufficiency of this Grace being ſtill afforded us, according to that 2 Cor. 12. v. 9. *My Grace is ſufficient for thee.* Hence 2 Tim. 2. 21. *If a man purge himſelf, he*

he ſhall be a veſſel unto honour. By virtue of this Grace it is in our power to approach to God, Jam. 4. 8. *Draw nigh to God, and he will draw nigh to you. Cleanſe your hands ye ſinners, and purifie your heart.* We may alſo by the free-will we have to reſiſt this Grace, harden our hearts.

2. Hence *Pharaoh* his obduration is aſcribed often to his free will, Exod. 8. v. 15. *And Pharaoh ſeeing this, he hardned his heart*, And, 1 Sam. 6. 6. *Why do you harden your hearts, as Ægypt and Pharaoh did harden their heart* And ſo *David* cryeth to us all, *Harden not your hearts*, Pſal. 94. 8. And Ezek. 18. 31. *Caſt away from you all your tranſgreſſions, and make you a new heart, and new ſpirit; for why will you die O houſe of Iſrael? For I have no pleaſure in the death of him that dieth, ſaith the Lord God: Wherefore turn your ſelves and live ye.*

3. Behold how God himſelf declares, that by the Grace he offers us, we may make our ſelves *a new heart, a new ſpirit;*

ſpirit; turn our ſelves, and live. God ſpeaks clearly in *Deut.* 11. 26. *Behold I ſet forth in your ſight this day Benediction and Malediction: Benediction, if you obey the Commandments of our Lord; Malediction, if you obey not, but revolt from the way which now I ſhew you.* Again, Deut. 30. 15. *See, I have ſet before thee this day life and good* (and contrariwiſe) *death and evil.* And v. 19. *I call for record this day, Heaven and Earth. I have ſet before you life and death, bleſſing and curſing: chuſing therefore life.* See here the choice left to our free-will. So Joſh. 24. 15. *Chuſe this day whom you will ſerve.* 2 Sam. 24. 12. *Choice is given thee of three things; chuſe one of them which thou wilt.* And Philem. v. 14. *Without thy mind I would do nothing, that thy benefits ſhould not be as it were of neceſſity; but willingly.* And 1 Cor. 7. 37. *He that ſtandeth ſtedfaſt in his heart, having no neceſſity, but hath power over his own will doth well.*

4. Be-

4. Behold we have power over our own will, to do that which is leſs perfect, or that which is more perfect. For, as it is there ſaid, *He who giveth in marriage doth well, he that giveth not doth better. And we have power over our own Will to do either.* Yea, Gods Grace ſo enables our power, that *Joh.* 1. 12. *As many as received him, to them gave he power to become the Sons of God.* By this his *power* we cleanſe our hands, purifie our hearts, cleanſe our whole ſelves: *We* (Matth. 12. 33.) *make the Tree and Fruit good.* And, as it is ſaid Joh. 3. 3. *Every man that hath this hope in him, purifieth himſelf.* Hitherto of free-will in doing good.

5. How free will comes to lead us to all our evil, St. *James* tells us, Chap. 1. v. 14. *Every one is tempted, when he is drawn away of his own luſt, and enticed* (hitherto no ſin) *but then; when?* I pray note this) *then, when luſt hath conceived, it bringeth forth ſin.* Then ſin, and only *then* is hatched, *when* free-will yields herſelf to Concupiſcence ſo, as to conſent

to

to what is suggested. *Ye did not hear, ye did chuse that wherein I delighted not* Isai. 65. 12. The Texts also in the following Point confirm free-will.

The XXXII. Point.

How this free-will is still helped with sufficient Grace.

1. IF God gave us not always that grace which is of sufficient force to excite us to the effectual performance of all the good which we are bound to do, or to the avoiding of all the evil which we are bound to avoid, our free-will could neither do the one, nor avoid the other. All the former Texts then, which so clearly prove, that we (by Gods help) can (if we will) do what we are bound to do, and can avoid what we are bound to avoid, do consequently prove, that God always gives such Grace to both effects, as wants nothing of perfect sufficiency to produce them, but our free

ree conſent. Hence St. *Paul* thus exorts us, 2 Cor. 6. 1. *We then, as Workers together with him, beſeech you alſo hat you receive not the Grace of God n vain.* Excellently the *Rhemiſts* upon his Text: *It lieth in mans power and ree-will to fruſtrate, or to follow this notion of God*, as this Text plainly proveth, which really is the very ſelf-ſame hat the Council of *Trent* ſays, Seſſ. 6. c. 5. *That by Gods exciting and helping grace, we are diſpoſed to convert our ſelves by freely aſſenting and co-operating to the ſame grace: ſo that God, touching the heart of man by the illumination of the Holy Ghoſt, man is neither void of all action, he receiving that inſpiration; for he receives it ſo, as having in his power to caſt it away.* Neither can he without the Grace of God move himſelf. And therefore it followeth in the Fourth Canon: *If any one ſhall ſay, That the free will of man, moved and excited by God, doth co-operate nothing at all, by giving her conſent to God, exciting and calling, by which he may diſpoſe himſelf to the Grace of Juſtification,*

tion, and that he cannot dissent if he will, let him be Anathema. Let those hearken to this, who hearken so much to the *Jansenists*. And let us go on to speak of this sufficient Grace, which, in the next Point, we will shew more fully to be offered to all. Of this Grace Isai. 5. 4. *What could have been done more to my Vineyard, that I have not done in it?* For Prov. 1. 24. *I called you, and you refused.* And that you may not say he onely called, and did not stretch forth his hand to help you to come, the next words are, I *stretched forth my hand, and no man regarded: but ye have set at nought all my counsel.* And Isaiah 65. 12. *When I called ye did not answer; when I spake ye did not hear, and did chuse that wherein I delighted not.* Though they did chuse thus against Gods call, yet this his call was so sufficient to have moved them, that God tells *Ezekiel*, Chap. 3. v. 6. that if he had sent him with so strong and powerful preaching to barbarous and unknown People, *They surely would have heard*

heard thee. But the houſe of Iſrael will not hear thee, for all the houſe of Iſrael are impudent and hard hearted. They will not be moved by thoſe calls which would move others. And becauſe they anſwered like Proteſtants, Chap. 33. v. 10. *If our tranſgreſſions and our ſins be upon us, and we pine in them, how ſhould we then live.* God commands the Catholick Doctrine to be thus delivered: *Say unto them, As I live, ſaith the Lord, I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your wicked ways, and why will you die O houſe of Iſrael?* Note, how ſtill he ſaith, he excites them ſufficiently, otherwiſe vainly had he ſaid, *Why will you die, O houſe of Iſrael?* For they might reply, *We cannot but die, becauſe thou giveſt us not the Grace to live.*

2. And as God ſaid of *Ezekiels* preaching, that it was ſufficient to have converted Barbarians (though the Jews would not be moved by it.) So Matth. 11. v. 20. of Chriſt it is ſaid, *He began*

began to upbraid the Cities wherein were done the moſt of his Miracles, for that they had not done penance. Wo be to thee Corazin, wo be to thee Bethſaida: for if in Tyre and Sidon had been wrought the miracles that were wrought in thee, they had done penance in hair-cloth and aſhes long ago. Though the Jews would not repent, yet hence I am ſure, that Chriſt did ſufficient for that end. Hence that moſt juſt exprobation both here and Matth. 23. 37. *Jeruſalem, Jeruſalem, how often would I have gathered together thy Children, as the Hen gathereth together her Chickens, and thou wouldſt not.* I would, *thou wouldſt not*; therefore juſtly it follows, *Behold your houſe ſhall be left deſert.* Again, Rom. 10. 21. *All the day long I have ſtretched forth my hands unto a diſobedient and gainſaying people.* Again, Apoc. 3. 20. *Behold I ſtand at the door and knock: If any man hear my voice and open the door, I will come in to him.* Whence again, 1 Tim. 2. 4. *Who willeth all men to be ſaved, and come to the knowledge of Truth.* And therefore

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the same Apostle, Rom. 2. 4. *Dost thou contemn the riches of his goodness, patience, longanimity; but according to the hardness of thy heart thou heapest up to thy self wrath.* Behold a free-will, able to contemn the very *riches of Gods goodness* in still giving Graces, and with so much patience and longanimity expecting the effect of them, still (by mans voluntary malice) made fruitless. Of such a Soul it is said, Apoc. 2. 21. I *gave her space to repent of her Fornication, and she repented not.* You can't blame a poorman for not dining, because you gave him space to dine, unless you also give him meat wherewith to dine: so God could not complain of our not repenting, because we had time, unless also he offered us Grace to repent.

The XXXIII. Point.

This sufficient Grace is denied to none, Christ dying even for Reprobates.

1. IT is evident in Scripture, that no grace is given to any but by the merits of Christ, consmated with his death. *He hath blessed us with all spiritual blessings in heavenly things in Christ*, Ephes. 1. 3. So that if you see (Point 30) Grace given to all; to make the keeping of the Commandments possible to all; if you see (Point 31.) that our free-will is still by Gods Grace able to do good; if you see (Point 32.) this free-will still helped by sufficient Grace, to avoid evil and do good; you must needs by all this see, that this Grace can come only from Christs death; and therefore this Grace, being so often proved to be offered to all, by the same Texts it is also proved, that Christ died for all. Call to mind how many ac-

according to what was proved, (Point 29.) do become Reprobates, who by virtue of Christs death, once received the gift of heavenly Grace in Baptism. The like Grace was by Christs death given to that just man, of whom *Ezekiel* cited there, *n.* 5. saith *That this justices shall be forgotten*, because he persevered not, *and in his iniquity he shall die.* He therefore became a Reprobate. And thus it is true which God said to *Abraham*, Gen. 12. 2. *In thee shall all the Families of the earth be blessed.* And Gen. 22. 18. *In thy seed shall be blessed all the Nations of the earth.* Now as St. *Paul* saith, Gal. 3. 14. *The blessing of Abraham comes on the Gentiles through Christ Jesus.* There is none therefore to be excepted from being partaker of this Blessing, seeing that all the Families of the Earth, and all the Nations of the Earth do enjoy it. Yet it is evident that many amongst these Families and Nations be *Reprobates*. Reprobates therefore enjoy many blessings by Christs death, which could not be if Christ had not die for them. By the

merits of Christs dea h *many are called* yet of these many *few are chosen*, Matth 22. 14. Hence *Ezek.* 18. 23. Why? I *the death of a sinner my Will, saith our Lord God, and not that he convert from his ways, and live?* Which without Grace from Christ he could not do. Again, Ch. 33. 11. I *will not the death of the impious, but that the impious convert from his way and live. Why will you die, O house of Israel!* And so Prov. 1. 24. to those to whom he said, *I have called, and you have refused; I have stretched out my hand, and you have not regarded.* He shall say likewise, *I will laugh when your destruction cometh as a Whirlwind*, v. 27. They therefore shall be destroyed and perish, who by Christs Death and Merits, had many graces helps, and callings given them. Note that in Christ, the Will with which he called them was a serious Will, of which 1 Tim. 2. 4. *He will all men to be saved, and to come to the knowledge of truth.* See in the former Point, the many evident Texts cited to this effect.

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Hence it is ſaid, *Rom.* 2. 4. He ſhewed *the riches of his goodneſs to thoſe who deſpiſed it, treaſuring up wrath to themſelves.* Who be thoſe but the Reprobate? Again, 2 Pet. 3. 9 *Willing that none ſhould periſh.* And Rom. 5. 6. *Chriſt did die for the impious, or ungodly.* And moſt clearly, 1 Joh 2. 2. *He is the propitiation of our ſins: And not for ours only, but alſo for the whole World.* The whole World comprehends more Reprobate than Elect. He then who died for the whole World, did alſo die for the Reprobate. Wherefore St. *Paul* more than once warneth us not to be occaſion of damnation to thoſe for whom Chriſt died. So Rom. 14. v. 15. *Do not with thy meat deſtroy him for whom Chriſt died.* He therefore for whom Chriſt died, may be deſtroyed and periſh eternally Again, 1 Cor. 8. 11. *Through thy knowledge ſhall thy weak Brother periſh for whom Chriſt died?* And again, 2 Pet. 2. 1. *Falſe Teachers, bringing in damnable Hereſies, even denying the Lord who bought them, and bringing upon themſelves ſwift de-*

struction. Hence you see, that even those who have brought upon themselves destruction, have done this by denying him who bought them at the price of his Blood and Death. He therefore even died for those Children of Perdition. Whence Holy Fathers often say, *That Son of Perdition, Judas,* did shed that Blood with which he was redeemed. Let us then all be, as is said, 2 Cor. 5. v. 14. *Judging this, that if one died for all, then all were dead.* St. *Paul* had not proved, by Christ his dying for all, *that all were dead,* if any man could be found for whom Christ did not die. And, that no one should presume to say, that any such man could be found, St. *Pauls* next words are, *Christ died for all,* v. 15. The Council of *Trent,* Sess. 6. c. 3. citing these words, 'But though he died for all, yet all re-'ceive not the benefit of his Death, but 'only those to whom the merit of his Pas-'sion is communicated. Hence it is said, 1 Tim. 4. 10. *We trust in the living God, who is the Saviour of all men, especially of those who believe.* A Saviour he is to all men,

men, by giving what ſufficeth to ſave all men; but this ſufficiency is effectual to ſalvation only in the truly Faithful, whoſe Works anſwered to their Belief, and therefore chiefly he is their Saviour. Yet it is true, that ſpeaking generally of us all, 1 Cor. 10. 13. *God is faithful, who will not permit you to be tempted above what you are able.* But now it is moſt evident, that God doth daily permit us to be tempted beyond our own power, becauſe no power we have of our ſelves, as of our ſelves, is able or ſufficient to reſiſt thoſe Temptions, which daily ſet upon us. Seeing therefore it is clear Scripture, *That God will not ſuffer us to be tempted above what we are able*, it hence demonſtratively followeth, that Gods Grace ſufficiently enables all men to reſiſt any Temptation whatſoever falls upon them. This is that which we properly call giving ſufficient *Grace* to all men, though all will not reſiſt the Temptations, which they were able to reſiſt. Even as he ſufficiently by nature enables moſt men to lift their hand up

to

to their head, though ſome for lazineſs will not do it. Now the grace ſufficiently enabling all to reſiſt all kind of temptations, is given them through the Merits of Chriſt dying for them.

The XXXIV. Point.

How our good Works done in Grace, and by the help of Chriſts Grace, be meritorious, and merit life everlaſting.

1. THis is a Point in which our Adverſaries are pleaſed to be much ſcandalized, becauſe many of their Teachers have notably belyed us: Inſomuch that you ſhall find few who are not apt to think, that we hide our Doctrine, as aſhamed of it. Whereas we do plainly and clearly tell them, that none of our Works deſerve any heavenly reward, as it is the work (and even the very beſt work) of man, done onely by our natural free-will. But we all, and every one of us teach, That thoſe only good Works

are

e meritorious, which are done firſt by Soul dignified with Gods Grace inhe- ent in her (according to the 28. Point) nd we ſay, that the value of this Action making it meritorious) proceeds from his Grace. Secondly, We ſay, No man an do any ſuch meritorious Action, vithout the actual Grace of God exci- ing him thereunto. Thirdly, We ſay, The Grace of God muſt be aiding and aſſiſting him all the time he doth any ſuch meritorious Action. All this is taught by the Council of *Trent*, Seſſ. 6. c. 14 We add, That even to ſuch Acti- ons done in this manner, God (if ſo he had pleaſed) might have given no re- ward. But he was pleaſed to promiſe, and to give this heavenly reward out of his free gracious goodneſs, he being mo- ved by the Merits and Paſſion of Chriſt (from which all the foreſaid Graces flow) to accept, for his ſake, all thoſe Works as rewardable; the ſaid Works, by his Grace, being made worthy to be accep- ted of ſo, as to be recompenced by that heavenly reward, which God hath mer- cifully

cifully promiſed to them. This is our Doctrine.

2. And in the very beginning of the World God taught this Doctrine, ſaying to *Cain*, Gen. 4. 7. *If thou do well, ſhalt thou not be accepted?* When *Abraham* was ready to offer *Iſaac*, God by an Angel ſaid to him, Gen. 22. 16. *By my own ſelf have I ſworn (ſaith the Lord) becauſe thou haſt done this thing, I will bleſs thee*, &c. Behold a large Bleſſing for doing this thing. *David* alſo, Pſal. 18. 20. *The Lord rewarded me according to my righteouſneſs: According to the cleanneſs of my hands hath he recompenced me.* And Pſal. 19. 11. *That in keeping Gods precepts there is great reward.* And his Son *Solomon* ſaith, 1 Kings 8. 32. *God is juſtifying the righteous, to give him according to his righteouſneſs.* And that zealous Prophet ſpeaks thus: 2 Chron. 15. 17. *Be you ſtrong therefore, and let not your hands be weak, for your work ſhall be rewaeded.*

3. How often hath St. *Matthew* this Doctrine?

Doctrine? First, Chap. 5. v. 12. *Be glad and rejoyce, for your Reward is great in Heaven.* Here the Word which (both in Greek and Latin) is put for *Reward*, doth properly signifie the very Wages, or Hire due to the Work. Secondly, in several places of the sixth Chapter Christ exhorts us to the secret performance both of our *Fasts* our *Alms-deeds*, and of our *Prayers*, and he tells us, that otherwise *we lose our reward: But if we do them in secret, thy Father which seeth in secret will repay thee.* Thirdly, Chap. 6. v. 20. *Lay up for your selves Treasures in Heaven.* Fourthly, Chap. 16. v. 27. *He shall reward every man according to his works.* He saith not according to his Mercy, but according to their Works. Fifthly, Chap. 19. v. 27 *We have left all, and followed thee, what therefore shall we have?* To them, thus expecting a Reward, Christ gives no check, but makes them a promise of having upon the account of their works, *an hundred-fold in the present,*

present, and life everlasting in the future life. Sixthly, Chap. 25. v. 23. *Because thou hast been faithful over a few things, I shall place thee over many things. Enter into the joy of our Lord.* Note here, many things given in Heaven, because such a man lived faithfully. So Seventhly, Chap. 25 v. 34. *Come ye blessed of my Father, possess,* &c. *For I was an hungry, thirsty,* &c. *And you gave me to eat, drink,* &c. Note the word *For*, that is, *For this very cause come possess the Kingdom.* So if a Prince, taken by his Enemies in War, should be rescued by a common Souldier, whom he presently preferring to be a Colonel, should say, *I make you a Colonel, for I was taken, and you freed me;* who can doubt, but that these words clearly affirm the cause of this great reward, to be the Souldiers great merit? So contrarywise, where in that Chapter it followeth, *Get you away ye cursed into fire everlasting: For I was an hungry, and you did not feed me,* &c. Every one will confess, that the Particle *For*, manifestly signifies the Cause. My Eighth

and

and last Text is of St. *Matth.* c. 10. v. 42. *Whosoever shall give to one of these little ones a Cup of cold water, only in the name of a Disciple; Amen I say unto you, he shall not lose his reward.* Other Texts might be alledged out of other Evangelists, as Mark 10. 21. *Go sell whatsoever thou hast and thou shalt have treasure in Heaven.* And again, Joh. 5 29. *They that have done good things shall go forth into the Resurrection of life.* Behold the reward of good Works. And again, Luke 14. 14. *For feasting the poor, recompence shall be made in the Resurrection.*

4 But to proceed: How often also doth St. *Paul* inculcate this Doctrine? As first, 1 Cor. 3. 8. *Every one shall receive his own reward, according to his own labours.* 2dly. 2 Cor. 4. 17. *For our light affliction, which is but for a moment, worketh for us an eternal weight of glory.* Note the word *worketh*, which really signifieth the Cause. 3dly. 2 Cor. 9 6. *He that soweth sparingly, sparingly also shall reap: And he that soweth bountifully shall reap bountifully.* Note here,

Alms-

Almsdeeds made the Seed of Glory. Fourthly, There again, v. 10. *As it is written, He distributed he gave to the poor,* (But with what effect?) *his Righteousness remaineth for ever.* Fifthly, Gal. 6. 9. *Be not weary in well doing:* why so? *For in due season we shall reap, if we faint not.* Sixthly, Ephes. 6. 8. *Knowing that every one, what good soever he shall do, that shall he receive of our Lord.* Seventhly, He seeks in his Converts the doing of good Works, by reason of the Reward they shall receive for them. So Philip 4 16. *Ye sent once and again to my necessity; not because I desire the gift: But I desire the fruit that may abound to your account.* Behold St. *Paul* desired the increase of their merit. Eighthly, 1 Tim 6 17 *Charge them that are rich, that they do good, that they be rich in good Works, ready to distribute. Laying up store for themselves, a good foundation against the time to come, that they may lay hold of an eternal life.* Ninthly, 2 Tim. 4. 8. *There is laid up for me a Crown of Righteousness, which our*

our Lord will render to me in that day, a just Judge, and not only to me, but, &c. It is his mercy to promise Heaven to our good Works; it is his mercy to give us that Grace which confers all the meritorious value upon these Works; it is his mercy to excite us by actual Grace to perform such Works, and to accompany and assist us whilst we work. But it is his *Justice and Righteousness* to give that reward, which his mercy made these Works able to deserve. So that now as a just Judge he rewards our merits, though they be his gifts. Tenthly, Heb. 11. 24. *Moses refused to be called the Son of Pharaoh's daughter, chusing to be afflicted with the people of God, esteeming the reproach of Christ greater riches than the Treasures in Egypt. For he had respect unto the recompence of reward.* Behold how much *Moses* valued the *recompence of reward*, due to so meritorious an act as that was. And Eleventhly, Heb. 10. 35. *Cast not away your confidence, which hath recompence of great reward.* I might end all these Texts with that

that of the *Apocalipse*, 22. 12. *My reward is with me to give every one according as his works shall be.*

5. But I thought fit to add, that we Roman Catholicks do so extol the dignity of good Works, in reguard of that value given them by the Grace of Christ (merited for us by his Passion) that we say these works, thus dignified, make us worthy of heavenly Bliss. And this we prove by Scripture. St. *Paul* Col 1. 12. *Who hath made us meet to be partakers of the inheritance of Saints.* And Apoc. 3. 4. *But thou hast a few names in Sardis, which have not defiled their garments and they shall walk with me in whites, because they are worthy.* Hence Psal. 18. 21. *The Lord shall reward me after my righteous doings According to the cleanness of my hands shall he recompence me.* See Point 28. n. 2, 3.

6. Against so many and so clear Texts our Adversaries chiefly object: *First*, that the Scripture, *Isa* 64 6. *We are all as an unclean thing, and all our righteousnes as filthy raggs.* I answer, this

this is said of us, and our good works done meerly by us, as we are left to our selves, born and grown up in sin, and not aided, nor cleansed and dignified by Go'ds grace. And it is a strange inference of our Adversaries, to draw from hence, that our best works done in grace, and by the help of Gods grace, be all deedly sins. For so in the Text cited, *David* could not be *rewarded after his righteousnes, and according to the cleanness of his hands*. Neither should there be any of so *undefiled garments as to walk in whites because they are worthy*: Again, how saith St. *James*, c. 2. 21. *Abraham, was not he justified by works offering Isaac? Seest thou not how faith wrought with his works, and by works, was made perfect?* How so, if both his faith and his works were deadly sins? What doth God thus reward deadly sin? Or could such a sin be a work *justifying Abraham*? In the Text, n. 6. It is said that God will repay us *for fasting, praying giving Alms in secret*. How is this true, if all these words be deadly sins in us?

Tell me how it is possible by heaping up deadly sins to do what Christ bids us, that is, *To heap up treasures in Heaven.* The young man (of whom I spoke) was told that by selling all, he should purchase *a treasure in Heaven.* How then? was this selling all a deadly sin? If selling all be a deadly sin, then to say, *If thou will be perfect, go and sell all,* is to say, *go and do a deadly sin, if thou will be perfect.* Is that the *one thing* that was *wanting unto him*? And thus I might argue out of most of the above cited Texts. I am sure Christ saith, *Mat.* 3. 10. *Every Tree that brings not forth good fruit, is hewn down, and cast into the fire.* If the fruit of no Tree be good, then every Tree must be burned, St. *James* 1. 26. *Of the doer of the work,* saith, *This man shall be blessed in his deed.* And St. *Paul,* Phil. 4. 18. calls the Alms sent to him, *an Odour of a sweet smell, a Sacrifice acceptable, well pleasing to God.* These Alms-deeds then were not *filthy raggs.*

7. Secondly,

7. Secondly, They object out of *Luk.* 17. v. 10. *When you have done all that you are commanded, say, We are unprofitable Servants.* I answer, This is true, that by all we do, or can do, even by Gods Grace, we are Servants unprofitable to God: For all we do, or can do, profits him nothing. But we are Servants profitable to our selves. *For heaping up treasure in Heaven,* and *making friends of Mammon to receive us into the eternal Tabernacles,* are things very profitable unto us, as also to be *good and faithful Servants,* and therefore to be placed over much, and *enter into the joy of our Lord.* St. *Paul* said, 1 Cor. 13. 3. *If I should distribute all my goods to be meat to the poor, and have not Charity, it doth profit me nothing. Ergo,* with *Charity* it profits me much. Yea, though faithful Servants be thus unprofitable to God, yet in regard of the service they do him, he saith, John 15. 14. *Ye are my friends, if ye do whatsoever I command you*; a thing of no small profit and honour. Again, is it not, think you,

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any profit to have *an hundred fold here in this World, and life everlasting in the next*, for leaving what they had for his sake? Is it no profit to us to truly say with St *Paul*, Col. 1. 12. *He hath made us meet to be partakers of the inheritance of the Saints and to walk with him in whites, because we are worthy*, Apoc. 3. 4. Had he no profit by overcoming to whom it was said, *He that shall overcome and keep my works untill the end, I will give him* (in Heaven) *power over the nations, and he shall rule them with a rod of Iron?* Apoc. 2. 26. *He that shall overcome, I give to sit with me in my throne*, Apoc. 3. 21. *Do we* not then by overcoming, profit our selves in a high degree?

The

The XXXV. Point.

It is laudable to do Good Works for reward.

1. AS Charity towards our neighbour is a moſt commendable vertue, ſo Charity towards our ſelves cannot but be moſt commendable. Wherefore ſeeing thoſe good works do profit us ſo very much, (as we have ſeen in the laſt Point, and laſt Number) I cannot poſſibly underſtand that Paradox of our Adverſaries, ſaying, *They do ill, who do well out of a deſire to gain* Heaven. True it is, a man may do well out of a more commendable motive, that is to honour and pleaſe God. But becauſe ſomething is better than doing good for hope of reward, the doing good out of that hope, doth not ceaſe to be good. You ſay faith alone is ſo good, that *it doth juſtifie a man:* And yet Scripture tells you that of theſe three, *Faith*, *Hope*, and *Charity*, the *greater* (and better of theſe *is*

Charity, 1 Cor. 13. 13. Faith is very good and commendable. Whence appears that nothing ceases to be good, because another act is better.

2. The Scriptures cited in the last Point, evidently exhort us in our sufferings, *to be glad and rejoyce, because our reward is great in Heaven*, and to *do our good Work in secret, not to lose our reward*. but to *heap up to our selves treasure in Heaven, and to sell all to purchase treasure* there, and *in doing good Works not to faint, for in due time we shall reap, not failing*. May we not sow in hope of Harvest? Did not St. *Paul* seek the *first abounding* on this account, to those who had sent to his use. Did he not bid us, not to *lose our confidence*, because it hath a *great reward*?. Heb. 10. 35. And not to *sow sparingly, that we may reap plentifully*, 2 Cor. 9 6. Did not Christ himself say, *Make friends of the Mammon of Iniquity*, Luk. 16. 9. To what end this? To the end, *that they may receive you into the eternal Tabernacles*. But what can be more clear

clear than that which I there cited out of Heb. 11. 24. *Moſes denied himſelf to be the Son of Pharaoh his Daughter, chuſing to be afflicted with the people of God; eſteeming the reproach of Chriſt greater riches, than the treaſure of the Ægyptians. For he looked to the reward*; or (according to your Bibles) *for the regard, or reſpect, he had to the reward.* No leſs clear is *David*, Pſalm 118. verſ. 112. *I have inclined my heart to do thy Juſtifications for ever for reward. And for this reward he inclined his heart to do them* ſaith St. *Auguſtine* in this place, reading it as we do. And ſo (as we read it) it is ſo faithfully tranſlated by the *Septuagint*, out of the Hebrew, and ſo your Tranſlators might have tranſlated it, if they had pleaſed, but they wilfully choſe another ſenſe, though they ſo much profeſs to follow the *Septuaginta*.

The XXXVI. Point.

We laudably worship Angels and Saints.

1. FOr the ground of this question I lay this foundation out of Scripture, that as the Angels are in Heaven, so the Souls of the Saints go directly from hence to Heaven, unless they have some few offences to clear in Purgatory. Our Souls sleep not untill Doomesday. Christ said to the good Thief, *This day thou shalt be with me in Paradise.* And Therefore St. *Paul* desired to *be dissolved, that he might be with Christ.* And again 2 *Cor.* 5. 8. *we are willing rather to be absent from the body, and to be present with our Lord:* Therefore we may come *to be present with our Lord*, even whilst *our Souls are absent from our Body.* Neither do our *English* Protestants deny this.

2. This supposed, our doctrine is, that great

reat reverence and worſhip is due to the Angels, and Saints with God. *Secondly*, that they can hear our Prayers. *Thirdly*, that they can, and will help us, and therefore it is laudable to pray to them, and that this doth not derogate from Chriſt's honour. *Fourthly*, That among the Saints it is moſt laudable to pray to our Lady. And here we ſhall ſpeak of the Beads ſaid to her honour. *Fifthly*, we laudably worſhip Images of Chriſt, and his Saints. *Sixthly*, that we laudably worſhip their Reliques, and inſhrine them richly, and place them as honourably as we can. *Seventhly*, that ſome places are more holy than others, ſanctified by the preſence of thoſe Reliques, or by ſpecial graces given there. And for this reaſon we laudably make Proceſſions, and Pilgrimages to theſe places with all devotion. *Eightly*, that we laudably keep Faſts or Holy Days, as alſo Faſts in the honour of Chriſt and his Saints. *Laſtly*, in thoſe our Faſts we laubly abſtain from certain meats. All & every one of theſe nine things ſhall have

this

their particular proofs, in so many several Points next following in the order here designed.

3. And *first* for the worship of Angels or Saints, note that the very self-same outward Worship, (yea and Adoration it self) may outwardly be given either *as a civil reverence*, to persons of respect and great eminency, or it may be given to them out of a religious respect, in regard of the great Sanctity and heavenly Dignity in such a person, *or lastly given in regard of divine perfection*, and infinite worth. When this respect is given thus outwardly, there passeth inwardly an act in our Understanding, apprehending the excellency which we honour, to be either humane, as in civil honour, or to be an excellency of singular, though limited, heavenly eminency (as in the worship of Saints, which we call *Dulia*) or lastly we judge that there is a divine and infinite excellency in that person, as it happens in the Worship of God onely, which we call *Latria*. Another Act passeth in our will, answerable to that which was in our under-

derſtanding, by which we have a will to make this outward worſhip or adoration, to be either a civil honour only, ſuch as is due to men of higheſt human Dignity, or to make it a Religious Worſhip (though far from divine) ſuch as is given to perſons of eminent Sanctity, or endowed with great heavenly gifts: or laſtly we intend to make it an act of divine Worſhip, as when we do it to God. Whence it is evident, that by doing of the outward act, it cannot be known whether the honour we do, be meerly *Civil*, or *Religious*, or *Divine*.

4. With only civil adoration, *Abraham roſe up and adored the people of the land*, Gen. 23. 7. *Jacob* coming into the preſence of his elder Brother *Eſau*: Gen. 33. v. 4. *Going forward adored proſtrate to the ground 7 times*. And v. 7. *Leah with her Children adored in like manner*; and laſtly, *Joſeph & Rachel adored*. And Gen. 43. 7. *Joſephs brethren offer'd him preſents, holding them in their hands, and they adored proſtrate to the ground*. Again, Gen. 50. 18. *And Joſeph's brethren came to him, and adoring proſtrate*

ſtrate on the ground. All theſe Texts are thus read in the *Rhemiſh* Teſtament. But the Proteſtant Bibles refuſing to put the word *Adore*, put either *bowing down* or *falling down on their face*. We do no more outwardly when we worſhip Saints, or adore God. Wherefore to prove what I have undertaken, you ſee I need go no farther than *Geneſis*, but I thought fit to add one very fit paſſage of 1 *Chron.* 29. v. 20. *All the aſſembly bowed themſelves down, and worſhipped the Lord, and the King.* Exteriouſly *the bowing* was both alike to the ground, but the inward act made this bowing as done to the King, to be civil honour only; and the like bowing, as done to God, to be divine honour or *worſhip*, and true adoration in the moſt rigorous ſence. It is very ſtrange to obſerve how cunningly your Bibles ſtill avoid the word *Adore*, even when it is applied to God, which ſeems ſo often omitted by them, becauſe the ſame word ſignifying *to adore*, is ſo often applied to Creatures; you cannot then blame us, if when we reverence Saints, or pray to them,

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iem, we bow, kneel, or proſtrate ourſelves to the ground, *even ſeven times:* for if civil Worſhip (for this word the laſt Text hath) may paſs ſo far, without robbing God of his honour, why may not an inferiour Religious Worſhip do the like?

5. But of this adoring for Religious Worſhip, we have clear Scripture. *Joſhuah* (chap. 5) being told by an Angel, that this *Angel was but a Captain of the Hoſts of our Lord*, *Joſhua fell on his face to the earth, and did worſhip*, v. 14. Behold, before we had *worſhip* given by the People to the King, here we have *worſhip done* to an Angel, known to be an Angel.. By and by (in the *Apocalypſe*) we ſhall ſee this very word of *worſhip*, to ſignifie the Reverence which is to be given to God. Now I go on, and obſerve that the Angel was not onely willing to admit of this honour, but commanded him alſo to ſhew Reverence to the very place made holy by his preſence. *Looſe* (ſaith he) *thy ſhooes from thy feet, for the place wherein thou doſt ſtand is Holy*. If any reply, that we may with

with Religious worship, adore with An
gels, as *Joshua* did, but not Saints, behold
the Scripture sheweth this Religious wor
ship, or adoration, (due to spiritual excel
lency) to be laudably given even to
those who excel in sanctity, even in this
World. So 1 *Kings* 18. 7. *Abdias go
vernour of the house of Achab, King of
Israel, meeting with (poor) Elias the
Prophet, when he knew him, fell on his
face, and said, My Lord, art not thou
Elias?* And 2 *Kings* 2. 15. *The Chil
dren of the Prophets seeing Elizeus, said,
The spirit of Elias hath rested upon him,
and coming to meet him, adored him flat
to the ground*, or (as you read) *They
bowed themselves to the ground*, before
him. See you not here that it was not
for any worldly excellency, but meerly
in regard of his spiritual excellency, *that
they thus bowed themselves to the ground
before him?* This spiritual excellency is
incomparably more eminent in those
who are now made Coheirs to Christ
himself, in the participation of all hea
venly Gifts and Glory. To them there
fore

fore Religious bowing, or worſhip, is far *more* due: and we are commanded by St. *Paul*, Rom. 13. 6, 7. *To render to all their due, to whom honour, honour. Owe to no man any thing* which you do not pay him. This I ſtaid upon, becauſe our Adverſaries often ask for a precept commanding us to honour Saints. Behold I have given you one, which is a precept grounded in the very Law of Nature and Equity, commanding us to render to each one what is due to him.

6. Again, *Apoc.* 3. 9. *Behold I will make them come, and worſhip before thy feet:* words ſpoken to the Angel of *Philadelphia*. If by this Angel you ſay the Biſhop of *Philadelphia* is underſtood, then we prove firſt, that *(à fortiori)* we may worſhip before the feet of the chief Biſhop of the Church. Secondly, we much more *(à fortiori)* inferr, that we may worſhip before the feet of thoſe, who have a far greater excellency in vertue, grace, glory, as Saints have above all men on Earth. For Matth. 11. 11. *He that is the leaſt in the*

the Kingdom of Heaven, is greater tha
he, that is, is greater than the great St
John Baptist was upon Earth thoug
of him Christ himself said; *There ha*
not risen a greater among the Sons o
Women. St. *John* the Evangelist ther
knowing it to be true which he himsel
had written, *that Christ would mak*
men come, and worship before the fee
of the Angel of Philadelphia, though
it his duty to adore before the feet of an
Angel, and hence he saith of himself
Apoc. 19. 10. And *I fell at his feet t*
worship him, (the Angel) and again
c. 22 v. 8. *I fell down to worship before*
the feet of the Angel, which shewed m
those things.

7. Our Adversaries object, that a
each of those adorations the Angel chec
ked St. *John* for them, saying at each
time: *See thou do not, I am thy fellow*
Servant; *worship God*. Our answe
is, that if the first adoration, (used by
St. *John*) had been of its own nature
Idolatrous, and sinful, (which is incre
dible, it proceeding from so great a Pro
phet

phet, and ſo ſublime a Scripture writer) yet at leaſt being told ſo, and inſtructed by the Angel to the Contrary (as you ſay he was) he would never the ſecond time have done that Idolatrous and damnable ſinful act, both wittingly, and willingly; and this ſo very ſoon after he had been warned not to do it. It was not then by reaſon of any unlawfulneſs in this action, that the Angel willed him not to adore or worſhip: But the Angel refuſed at both times this honour, upon ſome other conſideration, to wit, out of ſingular reſpect unto him, whom he knew to have been at the laſt Supper, admitted to lye on Chriſts breaſt, and ſo he would not permit him to lye now proſtrate at his feet, whom he alſo knew to be ſo highly favoured by God, with ſo many admirable heavenly viſions: Moreover to be a Virgin; to be a Prieſt, an Apoſtle, and to be that very Diſciple whom Jeſus ſo ſingularly loved; to be alſo a Prophet and an Evangeliſt. Therefore he would not admit of ſuch profound reſpect at his hands, but humb-

ly ſaying unto him, *I pray do it not; for I am thy fellow Servant*, and thou either now art greater in Gods ſight than I am, or ſoon mayeſt come to be far greater. *Worſhip* and *adore God*, who hath ſo magnified thee. Yet St. *John*'s humility working ſtill upon him more, by ſeeing an Angel ſo humble, and producing in him a mean conceit of himſelf, by ſtill reflecting on what he was as of himſelf, and knowing what his Maſter ſaid, *That even the leſſer in the Kingdom of Heaven, was greater than the great St. John Baptiſt*; (to wit, according to the preſent ſtate) he therefore did the ſecond time ſhew the Angel the honour he knew due to him. See above how *Joſhua* worſhipp'd an Angel, which honour notwithſtanding was alſo refuſed by the Angel in this place, both for the former reaſons, and for that he knew full well how much this great humility of his had advanced him yet higher.

8. Their ſecond Objection is that of St. *Paul*, Col. 2. 18. *Let no man beguile you in worſhipping of Angels*. To anſwer this

this Objection, note that the former paſſage of St. *John* happen'd to him, when he was in baniſhment in the Iſland called *Patmos*, Apoc. 1. whence it is manifeſt that St. *John* in his Apocalypſe, now cited, uſed both theſe two ſeveral adorations, twice worſhipping the Angel, long after St. *Paul* had written theſe words, forbidding the *worſhip of Angels*, which words St. *John* underſtood either much better (or at leaſt full as well) as our Proteſtants underſtand them. And therefore he knew very well, that in adoring or worſhipping the Angel, two ſeveral times, he, in neither of theſe times, *was ſeduced in the worſhip of Angels*. We therefore may adore Angels, as St. *John* did, and yet *not be beguiled in this worſhip of Angels*, as St. *John* was not. Thoſe then are rather ſeduced by wilful miſtake, of what *this worſhip of Angels is*, who (to make us guilty of it) define it to be ſuch a worſhip, as muſt make St. *John* as guilty as they would make us. Therefore this Text is fondly alledged againſt us, for holding only and maintaining ſuch wor-

ſhip of Angels as St. *John* uſed twice, and that long after he knew what St. *Paul* had written. This then ſerves our turn, that in what ſence ſoever St. *Paul* is to be underſtood, he cannot be underſtood in a ſence forbidding any thing contrary to that which St. *John* did, and which we (with him) do practice. The true is; St. *Paul* ſpeaks only of ſuch Religious worſhip of Angels, as had been taught among the Jews by *Simon Magus*, who would have Sacrifice offered to all Angels, as well evil as good. *Epiph. Heref.* 25. *Chryſoſtom, Hom.* 7. *in hoc locum.* And this is that which is condemned in the Council of *Laodicea*, c. 35.

9. There is another very pertinent Expoſition of this Text in *Tertul.* l. 5. *contra Marcionem.* That is, that the Apoſtle laboureth in that place to prove, that the new Chriſtians ſhould not keep the old Judaical Law; and for this end he ſaith, *Let no man beguile you in the worſhip of Angels*, by ſaying, That we owe ſo much reſpect to the Angels, that although Chriſt had aboliſhed the whole Law,

Law, yet becauſe that old Law was given them by the Miniſtry of Angels, (*Acts.* 7. 53.) it ought ſtill to be kept out of reſpect to the Angels, by whoſe Miniſtry it was given. Again, Some then taught that this, as a heavenly Verity, had been revealed by ſome of the Angels. But the Angels, Revealers of ſuch Doctrine, being Angels of Darkneſs. St. *Paul* calls the Judaical obſervation of Meats (maintained by theſe Chriſtians out of this Principle) *the doctrine of Devils*, 1 Tim. 4. 1. Such alſo *is the worſhip of Angels*, given them by ſuch obſervances. And it is to be noted, that immediately before theſe words, he expreſly ſpoke againſt the Judaical obſervation of Meats, ſaying, *Let no man judge you in meat*, v. 16. Of which Text, ſee more, *Point* 45. *n.* 5, 6.

The XXXVII. Point.

The Angels and Saints can hear our Prayers.

1. PRoteſtants undertaking to reform all our pretended Errors out of Scripture, can with no ground pretend to reform our Error in beliving Saints to hear us, unleſs they can ſhew ſome clear Text to prove that Saints cannot hear us. It is enough for us, to go on ſtill beliveing what we ever believed, unleſs they can ſhew us Scripture to the contrary. They produce but one poor Text, falling far ſhort of any clear Proof. It is *Iſai.* 63 16, *Thou art our father, though Abraham be ignorant of us, and Iſrael acknowledge us not. Thou, O Lord, art our Father, our Redeemer.* I anſwer, that the Jews conſidering how enormouſly they had continually ſwerved from the life, example, and inſtruction of *Abraham* and *Jacob*, did with great

great reaſon fear that they would not look upon them as their Children, as that word *acknowledge* doth expreſs. Wherefore knowing God's mercy to be infinitely greater, than that of the greateſt Saints, they hoped that he ſtill would look upon them. They did not ſay *Abraham* and *Jacob* knew not their ſtate, or condition; but they conceived that they for their ſins (well known to them) had all reaſon not to own them as Children, and to ſay, *we know you not*; as Chriſt ſhall one day, to the reprobat.

2. Again, though we ſhould grant that *Abraham* and *Jacob* did not know the ſtate of the Jews then, when *Abraham* and *Jacob* were ſtill *in Limbo Patrum*, it doth not follow that the Saints, now preſent with God, enlightned with the light of beatifical glory, cannot (by virtue of that light) know all that paſſeth on Earth, as far (at leaſt) as any thing maketh to their felicity. For it is a part of Happineſs to know how things paſs with our dearly beloved Friends, eſpecially when we are in a

condition to help them easily, as the Saints are. Yet it is also false that *Abraham*, even in *Limbo* knew not what passed among the Jews after his Death. For he could tell *Dives* that his *five Brethren had Moses and the Prophets*, Luke 16. v. 28. though *Moses* and the Prophets lived long after his Death. See n. 4.

3. As our Adversaries have but this one poor proof out of Scripture against us, so we have many for us. *Jacob* calleth upon an Angel to bless his Children. No Man would call upon one, who could not hear. The Text is *Gen.* 48. v. 16. I shall speak largly of it in the next Point, n. 2. Again, 1 *Sam.* 28. The Witch whom *Saul* consulted, calling by her Charms upon the Devil, instantly was heard by him: for presently she did that, which without help of some ill Spirit, could not be done. Shall Devils hear Witches presently, and shall Saints want Power to hear their Suppliants? See what I here say, n. 7. *Raphal, (one of the Seven which assist be-*

fore

fore our Lord, Tob. 12, 15. Although he be there assisting, yet he truly told *Toby*, v. 12. *When thou didst pray with Tears, and didst bury the Dead by Night, I offered thy Prayer to our Lord.* If this be not Canonical Scripture, yet at least it is a most ancient Ecclesiastical History, and of such Credit, that St. *Cyprian, Ambrose, Agustin, Hierom, Gregory, the third Council of* Carthage, and many more, held it *Scripture*, and consequently they thought it as true as Scripture, that Saints could hear our Prayers. And you must bring something more than your own Imagination to discredit it on this account. *Eliphaz* in *Job* c. 5. 1 spoke thus to him (*call now if there be any that will answer thee and to which of the Saints wilt thou turn?* This sheweth the common Practice of invocating Angels in that time, for as then, no Saints but Angels were in Heaven. Whence the Septuagint, (whom you use to extol) do here interpret *the Saints* to be *the Holy Angels*. *David* supposed the Angels to hear him,

him, when he ſung Pſalms; whence he ſaith, *before the Gods,* (we truly read the *Angels*) *I will ſing Praiſe unto thee*, Pſal. 138. 1. No man will ſay, *I'll ſing my Song in the hearing of deaf men.* The Angels then could hear his Song. Of the Letters of *Elias* I will ſpeak by and by, *n.* 5. And there I ſhall ſhew that *Elias* after his Death, knew what paſſed, and took Care for the People of God.

4. In the new Teſtament Luke 15. 10. *There ſhall be joy before the Angels of God, upon one ſinner having done penance.* No act is more interiour, and paſſeth more properly in the bottom of the Heart, than the Converſion of a ſinner Weeping, ſighing, Groaning, knocking of the Breaſts, may be done by Hypocrites. The Angels then, who joy at the Converſion of a ſinner, muſt know this Converſion, which they cannot know, unleſs they know the bottom of the heart by divine Revelation. Again *Luk.* 16 26. Though there was *a Great Gulf fixed between*

the

be Souls of Abraham *and* Dives, yet God gave them ſome means to hear what each of them ſaid. Can he then find no means for Saints to hear us? Do not you Proteſtants ſay, *Abraham's* Soul was then in Heaven. Could he hear *Dives* from Hell, and can he not hear from Earth thoſe who pray to him? Again there v. 29. *Abraham ſaid to him* (Dives) *they have Moſes and the Prophets. Moſes* and the Prophets lived many a year after *Abraham* was dead, and yet you ſee *Abraham* knew there were ſuch men, who left ſuch Books to the Jews. Secondly, He knew their Books were yet extant. Thirdly, That theſe Writtings of theirs were of no leſs efficacy to convert *Dives* his five Brothers, than the preaching of a man riſen from the dead would be. If you ſay, this is but a parable. *I* anſwer, that in parables the Interlocutors muſt be made to ſpeak ſenſe, and not non-ſenſe, as it would be in one of *Lucian's* Dialogues, to make *Julius Cæſar* diſcourſing with *Alexander*

der about what they had seen in *Charles* the Fifth, who lived so long after their time.

5. But I have reserved one passage of the old Testament, to declare in this place how Saints, even then, knew what passed. *Elias* departed out of this life (whither God knows) the 18 year of King *Josaphat* 2 Kings 2. 11. Now *Josaphat reigned five and twenty years*, 2 Chron. 20. 13. So that seven years of *Josaphat's* reign passed after the departure of *Elias*. *Then Joram his son reigned for him*, 2 Chron. 21. 1. After some time of this *Joram's* reign, v. 12. *There came a writing to him from Elias the Prophet saying, Thus saith our Lord, because thou hast not walked in the ways of Josaphat thy Father, &c.* And then he tells him many particular wicked Acts of his all done after *Elias* was dead. *Elias* therefore being departed, knew what passed, and shewed his great care to help Gods People his Brethren, in writing after his departure this Letter.

6. When

6. When Saints come to Heaven, they ſee far more by the light of Glory than we can eaſily conceive. *For now* (1 Cor. 13. v. 9.) *in part we know, and in part we propheſie: But when that which is perfect is come, then that ſhall be done away which is in part.* Hence St. *Aug.* l. 22. *de Civit.* c. 21. proveth, that the Saints in Heaven have more perfect knowledge of what paſſeth here, than we have. The light of Glory far exceedeth the light of Prophecy, and yet by that Prophets knew many ſecrets of the hearts, and things far out of their ſight. *Samuel* ſaith to *Saul*, 1 Sam. 9. 19. *All that is in thy heart I will tell thee.* And 2 Kings 5. 26. *Elizeus* ſaid to *Giezi*, *went not my heart with thee, when the man turned again from off his Chariot to meet thee.* So Acts 5. 4. St. *Peter* did ſee the deceitful heart of *Ananias* ſaying to him, *Why haſt thou conceived this thing in thy heart?* Note, that as the light of Prophecy is not a glorious glittering without, but a quality inwardly inherent in the Underſtanding,

ding, elevating it; even so the light o
Glory is no such exteriour brightness (a
some may apprehend) but it is an inter
our noble quality, and the noblest of a
qualities, inherent to the Understanding
elevating corroborating, and enabling i
to a wonderful perfection in knowledge
so that it is able perfectly to see God him
self. We blind Worms very rashly mak
those blessed Souls ignorant of our low
Affairs.

7. Hear further, to what Authority
over the Affairs of this World, God rai
seth his Saints, that hence you may see
how much it belongs to this their Autho
rity, to know how things pass here be
low. Apoc. 2 26. *He that shall over
come, and keep my works unto the end, I
will give him power over the Nations,
and he shall rule them with a rod of Iron
And as a vessel of the* Potter *they* (who
slight them) *shall be broken*. He is a blind
Ruler *over Nations*, who knows not what
passeth even in the Spiritual Affairs of
Nations, which be those Affairs that be
long to his ruling power. Again, Chap.

3. v.

v. 21. *He that ſhall overcome, I will give unto him to ſit with me in my throne, as I alſo have overcome, and have ſitten with my Father in his Throne.* Do you think Saints, raiſed by God ſo high, have no means to know what we do below? Is it not ſaid of the Devil, Apoc. 12. v. 10. *That he accuſeth our Brethren night and day,* which he cannot do unleſs he firſt knows in what to accuſe us. A ſhameful thing it is to deny this knowledge to Angels, which we grant to Devils. See in the next Point, *n.* 7. two evident Texts out of the *Apocalypſe*, ſhewing the Angels and Saints to offer, and conſequently to know our Prayers. And note, that all that I have ſaid from the fourth Number to this place, proves the ſelf-ſame. The former Texts ſpeak indeed onely of Angels; but you ſee Saints raiſed to as high light of glory as thoſe Angels; beſides, they living ſo mixt with them, and ſtill enjoying their converſation, it cannot but ſeem ſtrange, that all the Angels ſhould rejoyce at the Converſion of a ſinner, and the Saints ſhould know nothing

of

of it. Again, it being proved that Angels can hear us, you cannot (upon that account) deny Prayers to Angels to be lawful, seeing that they hear us as well as the Saints living upon Earth, whose Prayers we may lawfully crave. If you say, that we are not commanded to pray to them: I answer, So we are not commanded to beg one anothers Prayers. 'Tis sufficient, that as our Spiritual necessities command us to do this, so they command us much more to do that. But of this in the next Point, *n.* 1. See there *n.* 7. two more Texts out of the *Apocalypse*, shewing Saints to hear our Prayers. For the 24 Seniors were Saints, and not Angels, yet they knew and presented our Prayers made here on Earth.

The XXXVIII. Point.

That Saints can, and will help us, and therefore it is laudable to Pray to them.

1. *Firſt*, Proteſtants often ask us, Where we have a command to pray to Angels, or Saints? I anſwer, that if there be many advantages accruing to us by the devout invocation of Saints, then it is apparent that Prudence and Charity to our ſelves ought to excite us thereunto, as it doth to ſeek ſhelter when it rains, without being called to go under ſhelter by the Cryers Voice, as they ſay ſome ſimple people are. It is as ſimple to exact a command in a thing of greater benefit. I ſay moreover, that if there be a command to beg the Prayers of Saints living on Earth, that command (*à fortiori*) urgeth us to beg the Prayers of Saints living in Heaven, they being more willing and more able to help

us. If there be no such command, yet we may without any command, practise that laudably: so also may we laudably practise this without a command, seeing that they hear us, as well as the Saints living with us. Why then may we not say to Saints in Heaven, that which St. *Paul* said to Saints on Earth, *Brethren pray for us? Jobs* Friends were commanded to go to *Job* to pray for them as we shall shew more fully *n.* 9. You all keep the Sunday. Where is that commanded to you? You Answer, It is sufficient to see Examples of it among the first Christians. So say I, It is sufficient we shew you Examples in Scripture of such as prayed to Angels. For of praying to Saints the Old Testament could not write, no Saints being then in Heaven. The four Gospels write no farther than the Ascension of Christ to Heaven, before which no Saint also was in Heaven. Wherefore you need not wonder, that in the four Gospels you see no mention of praying to Saints in Heaven. In St. *Pauls* Epistles you

find him begging Prayers of Saints on Earth. So Heb. 13. 18. *Pray for us.* Seeing then that Prayer to Saints in Heaven is more beneficial to us, it is also (by most manifest consequence) more to be used by us. And as often as the Scripture exhorts us to promote our Salvation, and Spiritual good by all means we can, so often doth it exhort us to use this means as much (or more) than begging the Prayers of others upon Earth. In fine, when a thing hath many Spiritual Goods in it, we are sufficiently invited thereunto without a command: So no body commanded *Timothy, still to drink water*, St. *John, to drink no wine*, and to *come neither eating nor drinking*, nor his *Disciples to fast often.* (see Point 22.) It is sufficient, that we obtain much good thereby.

2. That by praying to Saints we obtain much good, I prove, by proving that Saints can, and will help us, which all they supposed who called upon them, as *Gen.* 48. 15. *And Jacob blessed the*

Sons of Joseph, and said, God before whom my Fathers walked, the Angel that delivered (or redeemed) *me from all evil, bless the Lads.* He calls first upon God, and then upon his good Angel, to help those Children. And he tells you, that *this Angel delivered him from several evils.* How *Jacob* prayed this Angel is expressed *Hos.* 12. 4. *Jacob prevailed against the Angel, and he wept, and made supplication unto him.* So *Job*'s Friend (following the practice of those times) did bid him call upon some Saint or Angel, as I shewed last Point, *n.* 3. How well the Angels wish us, their joy for the Conversion of sinners testifieth. And if the evil Angels are so restless in circling about to see whom they can devour, and accuse our Brethren night and day, as shewed in the former Point, *n.* 7. The good Angels are no less careful to seek whom they can defend, help, and save.

3. Hence that earnest Prayer of the Angel, Zach. 1. 12. *And the Ange*

of our Lord ſaid, O Lord of Hoſts, how long wilt thou not have mercy on Jeruſalem, and on the Cities of Judah, againſt which thou haſt had indignation theſe threeſcore and ten years. What call you praying, if this be not? Now hear with what effect this Angel prayed for them: *And our Lord anſwered the Angel good Words, comfortable words.* Behold here this Angel would and could help our neceſſities. And of St. *Michael* in particular, *Daniel* ſaieth, Ch. 10. v. 21. *There is none that holdeth with me in theſe things, but Michael your prince.* Ch. 12. v. 1. *At that time ſhall ſtand up Michael the great Prince, who ſtandeth for the Children of thy people.* In what doth St. *Michael* ſtand for God's People, if he doth not ſo much as pray for them?

4. That by the merits of Saints we may beg and obtain favours, I prove alſo thus, 1 *Kings* 15. 5. when wicked *Abias* reigned *in Judah, for Davids ſake, our Lord his God gave him a*

lamp in Jerusalem, that we might raise up his son after him, and establish Jerusalem, because David had done right in the Eyes of our Lord. When a hundred eighty five Thousand *Assyrians* came to besiege *Jerusalem*, God by his Prophet said to *Ezechias*, *I will protect this City, that I may save it for my own sake, and for Davids sake my Servant*, Isa. 37. v. 25. That is (say the Protestants) for my Promise made to *David*. But we say, if they seek over all Scripture, they will find no such promise made to *David*, of defending or protecting *Jerusalem*. Yea, we prove there could be no such promise, because *Jerusalem*, in the Captivity, was not protected but ruinated.

5. The power which the Prayers of Saints have, and that they use carefully to pray for us, is often expressed in Scripture *Jermy* 15. 1. *Though* Moses *and* Samuel *stood before me, yet my mind could not be toward the People.* By which manner of Speech it appears

that

Moſes & *Samuel* (long ſince Dead) were after their death uſed to pray for the People, & that their prayers were moſt powerful. So a King may ſay, tho' my mother ſhall come to me and pray, I will not hear her. You ſhall ſee *Daniel* of like Merit and power with God in juſt ſuch another Text. (*Ezech.* 14 v. 14) *I will kill out of the land, Man and beaſt And if theſe three Men ſhall be in the midſt thereof*, Noah Danial, *and* Job, *they, by their Juſtice, ſhall deliver their own Souls. Yet, though theſe three Men were in it, ſaith our Lord, they ſhall deliver neither Sons nor Daughters, but themſelves alone ſhall be delivered.* Which he repeats again, v. 20. This joyning of *Daniel*, (a *Saint then living*) with *Noah* and *Job*, (dead ſo many hundred Years before,) ſheweth that theſe Men by their Prayers, no leſs powerfully interpoſed themſelves than *Daniel* Living. Of *Elias*'s Care to aſſiſt his People after his Death, we gave you a memorable Teſtimony in the former Point, n. 5. In the famous

Vision of *Judas Maccabeus*, 2 *Macc.* c. 15. v. 12. First *Onias* (who had been the high Priest, but was now Dead) *stretching forth his Hands, Prayed for all the People of the Jews. After this there appeared also another Man, marvellous for Age and Glory, and for the Port of great Dignity about him. And* Onias *said, this is the lover of his Brethren. This is he who prayeth much for the People and the whole City, Jeremy the Prophet of God.* And he gave to *Judas* a Sword of Gold, saying, *Take the holy Sword, a gift from God, wherewith thou shalt overthrow the Adversaries of my People.* The event confirmed the truth of this Vision. *Origin* (Tom. 18. *in Joan.*) reflecting on this place saith, *It appeareth that Saints departed from this life have care of the People; as it is written* (saieth he) *in the acts of the Maccabees, many years after the death of Jeremy. This is Jeremy the Prophet who prayeth much for the People.* So that though the Books of *Maccabees* be

be admitted not as Scripture, but only as a true Eccleſiaſtical Hiſtory, we have from thence, that the moſt Holy High Prieſt, and chief of Gods only people, believed that *Saints* prayed for us, and helped us, and that all the people (who were ſaid to be *encouraged by this Viſion*) were of the ſame belief. How far then is this from all Novelty, which can be proved to have been practiſed before the days of the Apoſtles; and this by an Authority far greater than that of *Joſephus*, or any ſuch Hiſtorian, to whom you would ſcorn to give a place in your Bible, as you do to the Hiſtory of the *Maccabees*.

6. Let us now come to the New Teſtament. What motive ſoever moved *Dives*, (Luk. 16. 27.) to pray to *Abraham*, ſaying, *I would beſeech thee, that thou wouldſt ſend to my Fathers houſe, for I have five Brethren, to teſtifie to them, leſt they alſo come to this place of torment.* The very ſame Motive will work far more upon the heart of departed Saints to help us, their poor Brethren,

from

from that place of torments, and promote us to those eternal Tabernacles, of which Christ said, *Luke* 16. 9. *Make unto your selves friends of Mammon of Iniquity, that when you fail, they may receive you into everlasting Habitations.* Again, Apoc 2 26. *He that shall overcome, and keep my words to the end, I will give him power over the Nations; and he shall Rule them with a Rod of* Iron The Saints having authority to rule Nations so powerfully (as is here expressed by a Rod or Scepter of Iron) they exercise this their power, chiefly by making Intercession so powerfully to God for us, as to obtain for us such Graces as we stand most in need of, this their power being given to a spiritual end.

7. And as GOD (who is Goodness and Mercy it self in an infinite degree) doth notwithstanding not so shew this his Mercy and Bounty towards those, who never pray to him, as he doth to those who are incessantly begging his help. So Saints chiefly are moved to aid those who are still begging their assistance,

ſtance, yet true it is that they are of their own accord helping us. So *Raphael* offered the Prayers made to God by *Toby* as we have ſeen in the former Point, *n.* 3. So Apoc. 5. 8. *The four Beaſts, and four and twenty Elders, fell before the Lamb, having every one Harps and golden Vials full of Odours, which are the Prayers of Saints;* which Prayers (made by Saints on Earth) theſe Saints in Heaven did know and hear, for they preſented them in *golden Vials.* And Ch. 8. v. 3. *Another Angel came and ſtood at the Altar, having a golden Cenſer; and there was given to him much Incenſe, that he ſhould offer it with the Prayers of all the Saints upon the Altar of gold, which is before the Throne of God, and the ſmoke of the Incenſe, which came with the Prayers of the Saints, aſcended up before God out of the Angels hand.* Note, that the Angel being before the Throne of God, did there hear the Prayers of Saints in Earth. Secondly, He did not onely hear their Prayers, but alſo, *Offer them up before the Throne of God in a golden Cenſer;* which

which he could not do, if he had not known them. Thirdly, These Prayers of the Saints on Earth, by being thus joyntly offered up by the more fervent Prayers of the Saints in Heaven, or holy Angels, did become more acceptable to God. *For hence the ſmoke of the Incenſe with theſe prayers aſcended* (more ſweetly and pleaſantly to God) *from the hand of the Angel.* God indeed knows our Prayers before the Saints or Angels offer them; but he knows that they mount up leſs powerfully, when they be not ſeconded with their Interceſſion. So God knew before hand, that all the People anſwered *Moſes*, ſaying to him, *All things that our Lord hath ſpoken, we will do*, Exod. 19. v. 8. And yet the very next words are, *And Moſes returned the words of the people to our Lord.* Which words were well known to God before that *Moſes* did return them, yet by returning them, he did make, by his joynt Mediation, this chearful offer of the People, more pleaſing to God.

8. And

8. And becauſe he did this to their greater advantage, *Moſes* himſelf ſays, Deut. 5. 5. *I ſtood between the Lord and you at that time.* This I note to anſwer the Objection of our Adverſaries, ſaying, It is injurious to Chriſt to take any other Mediator: *For one is our Mediator.* To be a Mediator is nothing but to *ſtand between* God and us, mediating for us. In this proper ſence *Moſes* was a Mediator between God and his People. The ſame, in the ſame ſence, may be ſaid of other Saints; yet in that ſence that Chriſt is ſaid to be our only Mediator, we make no other Mediator: For he is called *Mediator*, becauſe he is ſo by his own worth, and by his Merits offered for us, fully ſatisfying God's anger, and capable of no repulſe. *I did know that thou didſt always hear me*, ſaid Chriſt to his Eternal Father, *Joh.* 11. 42. *He is heard for the Reverence due to him*, as St. *Paul* ſpeaks. In this ſence we make no Saint Mediator for us. We only beg of them to pray for us, as we beg of living Saints, whom by their Prayers we deſire to mediate for us.

us. St. *Paul* in this sence desired the *Thessalonians* to mediate for him to God, *Brethren, pray for us*, 1 Thess 5. 25. And to the *Hebrews*, Ch. 13. v. 18. *Pray for us.* And God himself bids *Job's* Friends use the mediation or intercession of *Job*, promising to hear the Prayer of this their Mediator made for them; but no where promising to hear their Prayers made without his Mediation. Yea, rather intimating, that he would not hear their Prayers, unless *Job* Mediated for them, as I shall now shew.

9. If you say it derogates from Christs honour, that any other should help to save us. I answer, that Saints (yet living upon Earth) help to save us. And so *Job* 42. 7. God tells *Job's* three Friends, *My wrath is kindled against thee. Take therefore unto you seven oxen and seven rams, & go to my servant Job, & offer up for your selves a Burnt offering. And my servant Job shall pray for you: him I will accept*: that is, his Mediation shall avail to your pardon. Neither do we dishonour, but we rather honour our Saviour, when we de-

deſire Saints to pray for us. For by this we ſhew the dignity of his Merits to be ſo great, that by his Merits, Saints are advanced to ſo great favour with God, that their Prayers hence come to be ſo effectual, as were thoſe of a *Moſes*, who living yet on Earth, could obtain ſo often pardon for the whole people of *Iſrael*. From whence alſo it proceeds, that the Saints in Heaven, as well as the Saints here living, are in Scripture ſaid *to ſave others*. Hence St. *Paul*, 1 Tim. 4. 16. *For in doing this, thou ſhalt both ſave thy ſelf, and them that hear thee*. And St. *James*, Ch. 5. 20. *He which converteth a ſinner from the errour of his way, ſhall ſave a Soul from death.*

10. Neither laſtly, do we act againſt that Precept of Chriſt, ſaying, *Come ye all to me*. As St. *Paul* did not act againſt the ſaid Precept, when (after our Saviour had ſaid theſe words) he himſelf went begging the Prayers of the *Theſſalonians* and *Hebrews*, in his Epiſtle to them. For there be two ways of going to Chriſt. The firſt immediately by our ſelves, approaching reverently in Pray-

Prayer to him. The second, & more powerful way, is (when we humbly acknowledging our unworthiness, and the meanness of our poor Prayers) do procure the Intercession of Christs greatest Friends to accompany with their joynt Mediation, our humble Petitions. And thus, though the Centurion did not personally come to Christ, yet he is said by St. *Matthew* truly to have come to Christ: *There came to him a Centurion*, Matth. 8. 5. And yet St. *Luke* said he did not come to him; for (Luke 7. 3.) only, *he sent unto him the Elders of the Jews, to intercede, beseeching him that he would come.* And again, *When he was now not far from the house, the Centurion sent friends to him, saying, I am not worthy that thou shouldst enter under my roof. And Christ marvelling, said, Neither in Israel have I found such Faith.* Behold this more humble way of coming to Christ by our Mediators and Intercessors supplying our unworthiness, far preferred before the former way, and that even for the Faith of the person so approaching: I *have not*

found

found so great Faith, *no not in Israel.* Ponder well this passage.

The XXXIX. Point.

That among the Saints, it is most laudable to pray to our Lady. And of the Beads said to her honour.

1. AS we are far from honouring our Lady more than her Son, because we know that all the Grace she hath, and all her power in the Court of Heaven, is wholly and intirely by her Son; so are we also far from equalizing any Saint in grace or power, to the most Blessed Mother of God, who, even before she was his Mother, was by the Arch-Angel pronounced *full of grace*, Luke 1.28. The highest Saints in Heaven are only stiled *Servants of God*. but our Lady is truly stiled *Gods Mother*. *Whence is this to me, that the Mother of my Lord should come to me?* Luke 1. 43. In all well-ordered

Families, the power of the Lords Mother in comparably exceeds the power of all his Servants. God who hath commanded us in a ſpecial Commandment to honour our Parents, cannot (without Impiety) be thought not to yield a ſpecial honour to his Mother, *All generations ſhall call her bleſſed: Becauſe he that is mighty hath done great things to her.* Luke 1. 48.

2. Two things chiefly concur to eminent Sanctity: Exteriour advantages to improve our ſelves in Grace, and interiour aſſiſtance of the Holy Ghoſt, to make beſt uſe of thoſe Advantages. Our Lady in the exteriour occaſions of improving her ſelf in Grace, had the greateſt advantages that ever any Creature had, even after ſhe was declared *full of Grace.* She had our Saviour lodging in her Womb nine Months. And ſhe knew who he was, and what Graces he could beſtow upon her, if ſhe neglected not to beg them. She did ſee the humility of his Birth, and beheld all that then happened. *But Mary kept*

all

all these sayings, and pondered them in her heart, Luke 2. 19. All that we read of our Lord until he was thirty years old is, that *he lived subject to his Parents and his Mother kept all these sayings in her heart*, Luke 2. 51. She then had for thirty years together the benefit of his example to inform her, the benefit of his conversation to move her, the benefit of his instruction to teach her, all she could desire to learn, or he desire to impart to her. When her Son began to preach to the World, and the people all said, *Never man did speak as he did*, who can doubt but a Mother so early affecting such a Son) did hear him more frequently, and devoutly, than any other, *still keeping and pondering* all in her heart. But her special *Harvest* was in the time of his Passion, which her Compassion made also to be hers. Mothers will understand somewhat of the Martyrdom she then suffered: But no body can understand how much after his death and ascension her Soul daily was improved by continual Meditation

of what she had seen, and also by the devout feeding upon the Body of our Lord, which she made her daily Bread. Now as for the interior assistance of the Holy Ghost, exciting her to make the best advantages of all these occasions, we know that all such excitations and graces are dispensed by the hands of her own Son. Is not she then the likest, to have the largest share in all these graces? which graces, her Son also, had instructed her to use so well to her best advantage, and to their hourly increase and improvement.

3. Hence it is, that as she surpassed all in the practice of vertue, so she is raised above all in supereminency of heavenly glory. Whence it followeth that both love to God, and love to her neighbour being most perfect in her, she, by them both, is most powerfully moved to afford to all such as devoutly call upon her, all the assistance she is able. Wherefore seeing her power is far surpassing that of other Saints, we have all rea-

reaſon to believe her interceſſion to be moſt available for us.

4. Among other devotions which we uſe to procure this her ſo advantagious interceſſion, one is to ſay the Roſary or Beads to her honour. Not that our Church commands any one to ſay theſe Beads, but that ſhe holds this to be a very commendable thing, which ſhe knoweth full well to be but a late practice of piety, as alſo many other prayers are moſt pious, which were made long ſince the Apoſtles time. For you cannot prove that in their time any one prayer, which is in your *Common-Prayer-Book* was uſed, except the *Pater Noſter* and *Creed*. Will you ſay then that the uſe of them is not laudable? Let us then go on.

5. As the Pſalter conſiſts of a hundred and fifty Pſalms, ſo in imitation of that, the whole Roſary conſiſts of a hundred and fifty *Ave Maries*. And as the inſtrument to which *David* did ſing his Pſalms, was an Inſtrument of ten ſtrings, *Pſal.* 32. 2. So we diſtinguiſh theſe hundred and fifty *Ave Ma-*

ries, into ſeveral *tens*, that is, into *fifteen tens*, if we ſay the whole Roſary, or into *five tens*, if we ſay but the third part of it, as we do, when our leaſure or devotion reacheth not at once to the whole Roſary. Every *ten* is diſtinguiſhed with a *Pater Noſter*, ſaid in the beginning thereof. For before we call upon our Lady, we think it fit to call upon our Lord, from whom all the graces of of our Lady did proceed; and from whom all muſt be given, which we beg of her to obtain. For we do not acknowledge out Lady to be the giver of any graces, though her interceſſion be moſt powerfull to obtain them to be given by her Son. When we uſe this devotion, we do indeed ſay ten *Ave Maries* for one *Pater Noſter*. But the reaſon of this is not, that we honour our Lady more than our Lord; for we are ſo far from equalizing her to him, that we confeſs her infinitly inferiour to him. But the reaſon is, that it is fit we ſhould ſet ſome time apart to honour her, or elſe we ſhould honour her at no time. Now,

as when we are buſied in honouring our Mother, we are not, at that time buſied in honouring our Father: So when we beſtow this parcel of time in honouring our Lady; we only, at this time honour our Lord ſo far, as all the honour we do to his Mother, is done out of the reſpect we bear to her, becauſe ſhe is his Mother. We reſerve other devotions to our Lord, which contain an honour of an incomparably higher ſtrain, than any honour we give to our Lady. For, becauſe our Lord died on the Friday, we to his honour, faſt all Fridays; becauſe he remained dead all Saturday, we honour him for it, by abſtinence from fleſh all Saturdays. Becauſe he did riſe again on the Sunday, we honour his Reſurrection by ſolemnizing all Sundays. Becauſe he feſted forty days for us, we, to his honour, yearly faſt the forty days of Lent. No ſuch honour is done by us to our Lady. Our Adverſaries will ask us *firſt*, what Authority we have for the *Ave Mary*. *Secondly*, Why we uſe this Prayer juſt ſo oft

reiterated, and how we buſie our minds in the mean time? You will ſoon know what to anſwer by the enſuing diſcourſe.

6. We ſay then the firſt part of the *Ave Mary* was made by an Angel; and he, as Ambaſſador from God, uſed ſuch words as he knew to be to God's mind, ſaying to our Lady, *Hail full of Grace, our Lord is with thee, bleſſed art thou among Women.* Luke 1. 28. The ſecond Part came alſo from God: For v. 41. *Elizabeth was filled with the Holy Ghoſt and ſhe ſpake out with a loud voice, and ſaid, Bleſſed art thou among women: And bleſſed is the fruit of thy womb:* The Holy Church addeth, *Holy Mary Mother of God* (for ſhe is in the next verſe called Mother of our Lord) *pray for us ſinners, now, and at the hour of death, Amen.* Which words are moſt ful of piety, ſuppoſing (what we have proved) prayer to Saints to be pious; for if we may pray to our Lord's Servants, we may pray to his Mother. Behold the whole *Ave Mary.*

7. *Se-*

7. *Secondly*, We uſe juſt *the number of a hundred and fifty Ave Maries* in the whole Roſary, becauſe we would ſay a whole Pſalter to her honour. If theſe had been a hundred and fifty ſeveral prayers, (as there be a 150. Pſalms) who would have remembred them? But now, they being all but the ſame prayer ſo often repeated, (and this prayer alſo ſo well known) any ſimple perſon (though he cannot read) can ſay this whole Pſalter to our Lady without Book. And it was made chiefly for a devout entertainment for thoſe ignorant people who cannot read, though it be alſo an excellent entertainment even for the moſt learned, when either they have not light to read, or when being wearied out with contemplation, or leſs diſpoſed thereunto, they deſire to walk, or paſs the time devoutly without any overmuch tiring exerciſe. If any one adds an *Ave Mary* more or leſs, than this number, he doth no other hurt than he who intending to ſay the whole Pſalter, ſhould ſay one Pſalm leſs or re-

repeat one twice. These hundred and fifty *Ave Maries* are most conveniently divided into *fifteen tens*, to help us at every several ten, to call to our memory, and devout consideration, a several Mystery of the life of Christ and of our Lady. For the prime Mysteries of their lives be reduced very fitly and orderly, into *fifteen Mysteries*, of which *five be joyful*, *five be sorrowful*, and *five be glorious*. To the honour of all these fifteen Mysteries, we say the fifteen tens, when we say the whole Rosary. If we have not will or leasure to say the whole Rosary at once, then we say only the Beads of *five tens*, honoring, or pondering, either the five joyful, or the five sorrowful, or the five glorious Mysteries. When I say the first five tens, at each ten I will honour, and attentively ponder with devotion one of the *five joyful* Mysteries. As *first*, the *Annunciation of our Lady*, when the Angel announced unto her, that God would become Man, and she should be exalted to be his Mother. *Secondly*, her *Visitation*, when visiting her

Cou-

Cousin *Elizabeth*. *As soon as Elizabeth heard the salutation of Mary, the Infant did leap in her Womb; and Elizabeth was repleniſhed with the Holy Ghoſt, and cried out, Bleſſed art thou,* &c. Luk. 1. 41. *Thirdly*, the *Nativity of our Lord. A joy that ſhall be to all people, becauſe this day was born to them a Saviour*, Luke 2. v. 10. Her joy was greateſt who was the Mother in this joyful Birth. *Fourthly*, her *Purification*, when *Simeon* (in whom the Holy Ghoſt was) *came in ſpirit into the Temple, and took the Child into his arms*, ſhewing him to all publickly in the Temple, and declaring him to be *a light to lighten the Gentiles, and the Glory of the people of* Iſrael, Luke 2. 32. *Fifthly, her finding the loſt Child diſputing with the Doctors in the Temple*, where they *all were aſtoniſhed that heard him, upon his Wiſdom and Anſwers*. Luke 2. 47. *And he went down with his Mother, and lived ſubject unto her, even till* he was thirty years old, and *ſhe kept all his words in her heart.*

8. When

8. When I come to say the second five Tens, I will honour and ponder the *five sorrowful Mysteries: First, Christ his Prayer in the Garden. Secondly, his whipping at the Pillar. Thirdly, his Crowning with Thorns. Fourthly, his carrying of the Cross. Fifthly, his being Crucified, and dying upon the Cross.* All which as Christ felt them most sensibly in his Body, so our Lady, next to Christ, had a most tender feeling of them in her own Soul: *And her own Soul the Sword of Grief did pierce.* As Holy *Simeon* prophecy'd of her. Luke 2. 35. When I come to say the third *five tens*, I will spend the time in saying each of them by meditating upon (and so honouring) each of *the five glorious* Mysteries. First, *the Resurrection of our Saviour.* Secondly, *his Ascension to Heavenly Glory.* Thirdly, *his sending the Holy Ghost.* Fourthly, *the Assumption of our Lady:* When (as many holy Fathers have taught) that Body of hers (in which Christ took flesh) was soon after its Burial, not made Meat of worms, but with far

great-

greater reason, made partaker of her Sons Resurrection, than were *those many Saints*, of whom St. *Matth.* c. 27. v. 53. saith, *Their Graves were opened, and they rose. And they going forth out of their Graves after his Resurrection, came into the Holy City, and appeared to many.*

Fifthly, and lastly I will, to her honour, consider *her Coronation*, importing her special State in that heavenly Glory, in which she is looked upon, and reverenced by all Saints and Angels, as their Queen, she being the Mother of the King of Glory. *The Mother of my Lord*, Luke 1. 43.

9. The intent of the Holy Church, recommending this Devotion, is to teach all that use it (especially the more ignorant who cannot use Books) how to employ their Minds fruitfully in a most commendable Meditation, of Mysteries most glorious to Christ, and his Mother, and most beneficial to our Souls, whilst their Lips are most devoutly busied in reciting words so pleasing to the Mother of God; to which end the Teachers of

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our Church, both by words, and by writing, ſtill are inculating this true uſe of the Beads.

10. Now this number of fifteen Tens or of five Tens (ſerving ſo fitly for the orderly practice of ſo eaſy a devotion) cannot be more eaſily obſerved, than by letting one Bead fall at each *Ave Mary*: And the beginning of the next Ten, can no way be more eaſily notified than to begin the ſaid Ten with a Bead of ſo different a bigneſs, that it may eaſily be noted, even in the Dark without any Diſtraction. And the ſame different Bead ſerves alſo to mind us of paſſing to the Conſideration of a different Myſtery, unleſs perhaps our Soul hath other predominat pious thoughts or affections, which (tending to a very beneficial Meditation) are better continued than interupted. Now, though many ſimple People uſe not theſe Conſiderations, but attend only to the words they ſay, yet thoſe words be ſo excellent; that this Entertainment proves moſt vertuous, by their uſing the recital of

them

hem to honour Chriſt and his Bleſſed Mother.

11. Neither is the often repeating of he ſame Prayers or Prayer, a thing lame-worthy. For if, after the ſaying of one *Ave-Mary*, we ſhould uſe a leſs excellent Prayer, (yea, or no Prayer at all) you could not blame us. How then grow we to be blame-worthy for uſing this ſo excellent Prayer? He, who ſhould every Hour ſay our Lords-Prayer, although he ſhould do it three times each Hour, is not to be blamed, but commended. How then is he to be blamed, who ſaith the Lords-Prayer three or fourſcore times in one Hour? Next unto our Lords-Prayer, no prayer hath greater Authority or Excellency, than the *Ave-Mary*. Why then be we blamed for uſing it ſo often, in ſo ſhort a ſpace, whilſt (as you think) you remain without blame, who uſe it ſo ſeldom? Our Saviour had the rareſt Invention that ever Man had, and (if we may make bold to account any of his Prayers more excellent than another)

his

his Prayer in the Garden may seem to have been most excellent. And yet even then, (as rare an Invention as he had) *He prayed the third time using the same words, Matth.* 26. 44. And not inventing any new form. So likewise those four blessed six-winged Creatures, Apoc. 4. 8. *Had not rest Day and Night, saying, Holy, Holy, Holy, Lord God Omnipotent.* The oftner they said this one Prayer over and over, the more Fervour appears, even in so rare inventive Spirits. All the Publicans Prayer was; *God be Merciful to me a Sinner.* Luke 18. 13. and v. 38. All the Prayer of the Blind Man was, to cry again and again saying; *Jesus Son of* David, *have mercy upon me.* And when they rebuked him to hold his peace, he cryed much more, *Son of* David *have mercy upon me.* And thus he, by perseverance in the same prayer, obtained his request. Who doth not see a special power to stir up a great feeling of God's Mercies, in the Psalm 136. which containeth twenty seven Verses, and yet it doth twenty seven

times

times repeat those words *For his Mercy endureth for Ever.*

The XL. Point.

It is laudable to worship the Images of Saints.

1. IT is laudable (I say) to worship the Saints Images in that Sense, in which we *Roman Catholicks* worship Images. The very Saints themselves we worship not with Divine Honour (as I said and largely declared Point 36. *n.* 3, 4, 5.) And therefore it is a most unconscionable Slander, which our Adversaries lay upon us, saying that we give Divine Honour to Images. No we give no such Honour to the Saints themselves, much less do we give it to their Images: unless you think we worship the Images more than the Person represented by the Images. All that we Roman Catholicks hold, as a Point of Faith may be read by all Men in the

Council of *Trent*, *Seſſ.* 25. where this Council teacheth, *due honour and veneration to be given to the Images of Chriſt and his Saints, not that there is believed to be in them any* Divinity, *or Vertue, for which they are to be worſhiped, or that any thing is to be asked of them, or that any* Confidence *is to be placed in the Images, as anciently was done by the Gentiles, who did put their hope in their Idols*, Pſal. 115. 8. *But becauſe the Honour, which is given to the Images, is referred to the* Perſons *repreſented by the Images, ſo that by, or through the Images which we kiſs, and before which we uncover our Head, or lye proſtrate, we adore Chriſt, and reverence the Saints, whom theſe Images repreſent.* Behold the Belief of our Church, teaching that all the reverence done before Images (I pray note well this manner of Speech) All the Honour I ſay that is ſhewed before the Picture, reſteth not in the Image, but paſſeth through it, and reſteth in the Perſon repreſented to me by this Picture.

ſture. He that abuſeth King *Charles*'s Picture or Statue, neither intendeth to ſhew, nor ſheweth any anger or diſreſpect to Paper, or to Stock or Stone. All the abuſe (by all mens Judgment) is given to King *Charles*, repreſented by his Picture in Paper, or engraven in Wood, or Stone. A further and an evident Proof of all this, is that your ſelves on the one ſide, believe the Sacrament to be only a Sign, or Figure of Chriſt's Body, and yet on the other ſide you count it no Idolatry to kneel before this Sacrament at the receiving of it, becauſe that Worſhip is done to the Perſon ſignified by this ſign. But that which preſſes you far more is that which St. *Paul* ſaith, *He that eateth and drinketh unworthily, is guilty of the Body and Blood of Chriſt*, 1 *Cor.* 11. 27. Now of this being guilty of Chriſt's Body and Blood, it is impoſſible for you to give any other reaſon, but that the abuſing of the *Sign or Figure* of Chriſt's Body, is a high abuſe done to the Body it ſelf.

The ſame is proved out of 2 *Sam.* 6. 16. where (of *David*'s dancing before the Ark) it is ſaid, *Michal ſaw David dancing before our Lord.* You ſee the honour thus done as much to the Ark, as our bowing, or kneeling, or proſtrating, is done to the Images, is referred not to the Ark, but to our Lord, and is ſaid to be done before him.

2. Firſt then, I ſay, we neither are, nor can be accounted guilty of Idolatry upon this account. No underſtanding man can deny, but this hath been the practice of the only true viſible Church for a thouſand years at leaſt; therefore no Idolatry can be in this practice: For Idolatry deſtroyeth the very eſſence of a true Church. Moreover, the Scripture manifeſtly tells us, that all Idols, after the coming of our Saviour ſhall be quite aboliſhed in his known and viſible Church. For how can otherwiſe be underſtood that of *Iſa.* 2. 18. *Idols ſhall be utterly aboliſh.* That of *Ezek.* 36. 25. *I will pour upon you clean*

clean water: And from all your Idols I will cleanse you. And Chap. 37. 23. *Neither shall they defile themselves any more in their Idols.* And therefore, *Micah*, Chap. 5. v. 13. *Thy graven Images also I will cut off, and thy standing Images out of the midst of thee.* Therefore in Christs Church there cannot be found the use of such Images as were unlawful, that is, of such as should be made to be adored as Gods; whence the next words are, *And thou shalt no more worship the work of thine hands.* Now all these words are evidently spoken, of what should happen after the coming of the *Messias*; for in the beginning of this Chapter is the famous Text, Prophesying that Christ should be born in *Bethlem.* And then he Prophesieth the ensuing benefits of his Birth. *Zacharias* also speaking, Chap. 13. v. 1. of this time, saith, *In that day shall be a fountain lying open to the house of David, and it shall be in that day, saith the Lord of Hosts, I will cut out the names of Idols out of the Earth, and*

they ſhall be remembred no more. And yet what a remembrance of Idols would it be, to ſee all Churches in the whole viſible Church filled full of Statues, Images, and Pictures, expoſed to all to be worſhipped, if the Worſhip uſed in theſe Churches be Idolatrous? A moſt urging Argument and clear demonſtration. Yea, among the Jews (as prone as they were to Idolatry) there was, by Gods appointment a Religious uſe of Images.

3. Thus God to *Moſes, Thou ſhalt make a Mercy-ſeat of pure Gold. Two Cherubins alſo thou ſhalt make of beaten Gold, on the two ends of the Mercy-ſeat. Let one Cherub be on the one end, and the other on the other end. And the Cherubins ſhall ſtretch forth their wings on high, covering the Mercy-ſeat with their wings*, Exod. 25. 17. And thus *Moſes* by the Command of God made the Propitiatory, that is, the Oracle, or Mercy-ſeat, of the pureſt Gold. *Two Cherubins alſo of beaten Gold on either ſide of the Propitiatories, even to the Mercy-*

ſeat

seat ward were the faces of the Cherubins, Exod. 37. 9. It is no small sign of Honour, that these Cherubins Pictures were made of Gold, as also that they were placed before the Oracle it self; *The Holy of Holies*. Hence St. *Paul* saith, Heb. 9. 5. *Over it were the Cherubins of Glory shadowing the* Mercy-*seat*. When this Tabernacle came to be placed in Gods Temple, *The Temple it self had graven Cherubs in the walls*, 2 Chron. 3. 7. And v. 10. *And in the most holy House he made two* Cherubins *of Image-work, and their faces were towards the house*, v. 13. So that the people adored towards them, v. 14. *He made the Vail of blue & purple-Crimson, and wrought Cherubins thereon*. Note here, how all the people kneeled immediately before these Pictures when they prayed, *yea, græven* Cherubins *were in the walls* (as I said) placed before them, which way soever they turned.

4. There is also a memorable passage of *Hosea* the Prophet, Chap. 3. 4. where

lamenting the great desolation of the Temple, he particularly also laments the want of the Religious use of Images in Gods Temple. *Because* (saith he) *many days shall abide, many days sit, without King, without* Prince, *without Sacrifice, and without an* Image (or Statue) *and without Teraphim*, that is, without *Images*; which word of *Images* some of your Bibles have: some put the word *Teraphim*, which properly signifies a *Statue*, *Image*, or *Similitude*, either of Indifferent use, as the Statue which *Michel* put in *David*'s Bed, 1 *Sam.* 19. 16. is called *Teraphim*, or of an Idolatrous use, as Gen. 31. v. 19. *Rachel stole the Teraphim*, (Idols) of her Father; or of Religious use, as in this place of *Hosea*, where the want of *Teraphim* is bewailed with the want of *Sacrifice* and *Altar*. And hence the ancient Rabbies proved, that Images of Angels are not contrary to the Decalogue. The same we may say of the Images of Saints, not then used, because as then, the Saints were not in Heaven.

But

But their Images now may ſo much the more be allowed, becauſe they can be pictured in their own true likeneſs and ſhape, which Cherubins and Angels could not, no more than God. Where (for ſimple people) you may note, that it little imports whether the Picture be juſt like the perſon pictured. It is ſufficient it ſerves perfectly to repreſent him; as theſe Cherbins and Angels were repreſented perfectly enough to our Imaginations, by their Images or Statues, which were nothing like them.

5. A further proof for Images is out of St. *Paul*, Phil. 2. 10. *He hath given him a name above all names, that at the Name of Jeſus every knee ſhould bow.* We have from hence, that becauſe this *Name is above all Names*, therefore every Knee is to bow at it. Why ſo? becauſe it is a Name repreſenting Chriſt by our Ears, as his Image repreſents him to our Eyes, only the Image being a more lively repreſentation (eſpecially to thoſe who know not the perſon) is the far more

more Noble Remembrance of the two
And as to bow at the Name of *Jesus*, wa
and is commanded the English reforme
Church by their Canons; so to bow a
the more perfect Representation of *Je*
sus, cannot be but as lawful an act of Re
verence to his Person. The Jews ou
of Reverence to God, dared not to pro
nounce his most sacred Name of *Jehova*
(for so you are pleased to read thi
Name) now as the honour done to th
Name of any Person, so the honour don
the Image of such a person, redounds t
the honour of that person.

6. But because our Adversaries much
blame us for using this honour before in
sensible Creatures, let us see whether such
honour is not used in Scripture before
things wholly insensible of any honour
Yet behold, before I look into the Bible
and whilst I only stay looking upon it,
see Protestants cover their Bibles with
curious Covers, and placing them in de
cent Places, and taking it very ill if any
one shall trample them under foot, o
scornfully tear them in pieces. And al
this

this is done by reason of the relation which the Word of God hath to God himself. You know (and we shall tell you in the next Point) what honour was given to the *Ark*, by reason of the Relation it had to God, in regard that from thence he gave his Oracles to the Priests. And 2 *Sam.* 6. 16. it is said, *Michal saw David dancing before our Lord.* Because he danced before the *Ark*, he is said to do this *before our Lord.* So when he kneeled or adored before it, it may also be properly said, *David kneeled and adored before our Lord.* And in this sense, when we kneel before any Image of our Lady or Saint, we may be said to kneel before our Lady, or before such a Saint. This manner of speaking which you account ridiculous, and superstitious, is (as you see) the very Phrase of Scripture in like occasion. Yea, Adoration it self was used before the *Ark*. *David*, Psal. 99. 5. saith, *Worship at his foot-stool, for he is Holy.* Mark that the reason why Worship is to be made *at his foot-stool*, is the Relation which

which this Foot-ſtool hath to him who Foot-ſtool it is, *for he is Holy*, that for it is the Foot-ſtool of him who ſerves that Worſhip ſhould be done eve at his Foot-ſtool.

7. Our Adverſaries will make us b lieve, that they can call to mind Chri and his Paſſion, as well, and as frequen ly, without ſeeing a Crucifix, as by ſe ing it, which is contrary to all commo Experience. And the Scriptures teac our weakneſs and dulneſs to be much he ped towards ſtirring up pious Acts, b the outward uſe of theſe material ſigns Num. 15. 38. *Speak to the Children o Iſrael, to make themſelves fringes in th borders of their garments. And it ſha be to you a fringe, that ye may look upo it, that ye may remember all the Com mandments of our Lord.* Theſe Fringe were thoſe *Phylacteria*, Matth. 23. 5 We ſee that to help their dulneſs in re membring God's Commandments, thi command is given them: ſo Deut. 6. 9 *Thou ſhalt write them upon the poſts o thy houſe, and on the gates.* And you

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Protestants usually (for this Reason) write them in great Letters in your Churches. Give us then leave by Images of our Saviour, to excite the Memory of him. Now to their Objections.

8. You first object, Exod. 20. 4. *Thou shalt not make to thee a graven thing* (you read *Image*) *nor any similitude.* But I pray go on; v. 5. *Thou shalt not bow down thy self to them, nor serve them.* I answere these last words do tell you the sense of this Commandment: That is, we are not to make any graven thing to adore it, or serve it. And this is the sense insinuated in these words, *Thou shalt not make to thee:* that is, to be adored as God *by thee*, or *served by thee.* We neither bow to them, with intention to adore them as Gods, nor do we hold them so much as capable of being served by us. Again, the Hebrew word *Pesel* doth only signifie a *graven Thing*, though you did Translate this word, as if it had determinately signified a *graven Image.* This you did purposely

posely to make us appear Idolaters. Certainly, if God had declared it unlawful to make graven Images, he would never have caused the Images of *Cherubins* to be made in the Ark, before whose only presence Idols could not stand, as we see (1 *Sam.* 5. 7.) by *Dagon*, so often cast down before it. Neither would *Solomon* having presumed to place round about the Walls of God's Temple *Images of Cherubins*. Wherefore in this Command Idols only are forbidden, and not such Images as are not used as Idols. Whence the *Septuagint* (whom you pretend to follow) hath the very word *Eidolon*, that is, Idols; why then translate you *graven Images*? If our Images be Idols, God hath not fulfiled his Promise, to take out of his Church the Worship of Idols, as I said, *N.* 2.

9. Your other and only objection to any purpose is *Exod.* 32. To answer which I must note some things before I put it. *First*, the people being assembled against *Aron*, said, *Arise make*

make us Gods, that they may go before us. v. 1. *Secondly*, *Aaron* knowing that they meant such Gods, as they had seen worshiped in *Egypt*, made them a *Molten Calf*, neither can you think of any other Reason why he made rather a *Calf*, than any other thing, but only because the Egyptians worshipped their God *Apias or Serapis*, in the shape of a *black Calf with white spots*, as St. *Augustine* testifieth, *l.* 18. *de Civit.* c. 5. *Thirdly*, this Calf being molten, v. 4. they said, *These be thy Gods, O* Israel, *which have brought thee out of the land of* Egypt: *which when Aaron had seen, he built an Altar before it, and by the Cryers voice proclaimed, saying; To morrow is the Feast of our Lord.* Here cometh your Objection. The Word which *Aaron* useth here, for *the Lord* is the name *Adonai* or *Jehovah*, as your Protestants will have it; a name proper to the God of Israel: So that it seems they only worshiped the God of Israel. Neither is it (say our Adversaries) credible, that *Aaron* would do other-

otherwise, or that he could call the Egyptian God, by the most Sacred name of all names, a name so especially appropriated to the God of Israel. Whence (say they) you commit Idolatry, if through the Images you worship the person it represents. For the Israelites when they committed Idolatry, did only, through that Calf, worship the God of Israel represented by it. And this seems strongly confirmed. For *Jeroboam* renewed the self same Idolatry, by making molten Calves to the house of Israel, yet, through these calves he only worshipped the God of Israel, calling him *Baali*, as appears by these words of *Hosea*, c. 2. v. 16 *And it shall be in that day, saieth our Lord, that thou shalt call me no more Baali.* Where you see the God of Israel saieth, they called him *Baali. Him* therefore the Israelites worshiped, *calling him Baali.* And so through *Baali*, the worshipped *him* I answer, that they did not, in this their Idolatry, worship the true God, but false Gods. The People themselves desired *Gods to be made* the

by *Aaron*, as is thrice, in that Chapter of *Exodus*, expressed. And *Aaron* knowing that they meant such Gods, as they had seen worshipped by the Ægyptians, did (for that reason) make a Calf, as I said. To this (or if you will to the Ægyptian God *Apis* through this Calf) they did offer Sacrifice. Hence God said to *Moses*, v. 8. *They have made them a molten Calf, and have worshipped it, and sacrificed thereunto. And said, these are the Gods of Israel, who have brought thee out of the Land of Ægypt.* You see God himself saith they have *worshipped it*, and *sacrificed thereunto*; that is, to the very Calf, and not to the true God. And they did not acknowledge that the true God had delivered them from Ægypt, but they did attribute their delivery *to the Gods*, to wit, the Ægyptian Gods. Wherefore the true God said (in that place of *Exodus* just now cited) *they have quickly revolted, forgetting me* who so very lately did so many wonders to deliver them, all which they now ascribe to the Ægyptian Gods.

And that you may see I say this most groundedly, I shew the same expressly said in other Scriptures, *Moses*, speaking of this very act of Idolatry here committed, saieth, *Deut.* 32. 16. *They provoked him with strange Gods*. The God of Israel cannot be called a *strang God*. And the next words are, *They Sacrificed to Devils, not to God*. And yet you say they Sacrificed to the true God, which also is expressly contrary to the next words: *They Sacrificed to new Gods, that came newly up, to Gods whom they knew not. To Gods whom their Fathers feared not.* What more clear? David also manifestly, *Psal.* 106. v. 19. *They have made a Calf in Horeb, and they worshipped the molten Image, they forgot their Saviour who had done great things in Ægypt*. A strange thing indeed it was that all those strange wonders should be so soon forgot. But it is that very thing for which God so often blameth them So that *Moses*, with great reason, wondred how *Aaron* could be brought to be partaker in this sin, and

as aſtoniſhed he asked him, *Exod.* 32. 20. *What hath this people done to thee* (for I am ſure they muſt have uſed great violence, and force to bring thee to this) *that thou ſhouldeſt bring upon them an heinous ſin?* *Aaron*, for his excuſe, alledgeth the violence offered to him. Now whereas *Aaron* proclaimed this ſolemnity as *the ſolemnity of the Lord of Iſrael*, he did ſo becauſe he denounced that the very ſelf-ſame honour ſhould to morrow be ſolemnly given to this Idol, which was formerly given to the God of Iſrael. And ſeeing that they reſolved to give to this new god all other honours, they would alſo give him the honour of the higheſt Name *Jehovah*; a Name yet famous among them. So you might lately ſee a Quaker ſay to *James Naylor*, *Thou art my Chriſt*, as St. *Paul* ſaid of the Gentiles, *Rom.* 1. 21. *That whereas they knew God, yet they did not glorifie him as God. And they changed the glory of the incorruptible God into a ſimilitude of a corruptible fourfooted beaſt.* So might

we ſay of theſe Jews. Now I anſwer what was added to *Jeroboam*'s renewing this Idolatry: For he alſo did worſhip falſe and ſtrange gods, as appears by what God ſpoke by his Prophet *Ahias*, 1 Kings 14. 3. *Thou haſt gone and made thee other gods, and caſt me behind thy back.* So that he did not honour (for of him theſe words are ſaid) the God of Iſrael in thoſe Idols, but caſting him off, he honoured other gods: Yea, in Chap. 12. 32. *He ſacrificed unto the Calves that he had made.* But how then (ſay you) did they call the God of Iſrael *Baali*? I anſwer, that as a Quaker calling *James Naylor* Jeſus Chriſt, doth make Chriſt to be no better man than *James Naylor*, and ſo doth as good as call Chriſt *James Naylor*. Even ſo theſe Jews taking *Baali* for their true God, did ſay, that in effect their true God was no better than *Baali*, and ſo they vilified him as much as if they had called him *Baali*, giving all Honour to *Baali* that was due to God; yea, even the Honour of being their chief God, as we ſaid of *Aaron*. 10.

10. Thus I have answered at large this their best Argument, upon which chiefly they must build their uncharitable, and heinous accusation of the whole visible *Church* to have been guilty of the *highest* of Crimes, that is, of Idolatry it self. Alas! how far short doth this objection come of making good so foul an accusation, which is most injuriously made, if it cannot be better proved than by this weak Argument.

The XLI. Point.

It is laudable to worship the Relicks of Saints.

1. ALL the Worship we give to the Relicks of Saints, is only such respect as insensible Creatures are capable of, as to be kissed, costly inshrined, touched, worn, and used with reverence, &c. And all this meerly for the respect we bear unto the Person, whose Relicks they be. By the worship done to the Ark, we shall fitly both prove, and declare the honour, of which such insensible Holy Things are capable. The Ark of God was only that portable little Chappel, in which God was pleased to speak, and impart his mind to the High-Priest, consulting him with due Ceremonies. And yet, see I pray, what honour God would have done to this Ark, though it were a Creature insensible of Honour, and only capable of being honoured for his sake

to

to whom it had relation. And this relative honour was exceeding great, and extended to manifold ſtrange expreſſions of Reverence. Yet all theſe honours were far from being Idolatrous: Yea, God by this ſo much worſhipped Ark confounded Idolatry. For, 1 *Sam.* 5. v. 4. *Dagon fell upon his face to the Earth before it.* Let us ſee what reverence God declared due to the Ark. When (without reſpect) *they had looked on the Ark of our Lord he ſmote of the people fifty thouſand,* Chap. 6. v. 19. And, 2 *Sam.* 6. 6. *Becauſe Uzzah put forth his hand to the Ark of God, and took hold of it, for the Oxen ſhook it. God ſmote him for his errour, and he dyed by the Ark.* Whence *David* fearing want of due piety in himſelf, ſaid, *How ſhall the Ark of our Lord come to me? And ſo he cauſed it to turn into the houſe of Obededon, where it was three months. And our Lord bleſſed him and all his houſe.* We may then hope for Bleſſings by wearing Relicks, by having Saints Bodies buried in our Cities, &c. And when

Solomon placed the Ark in the Temple 2 *Chron.* 5. v. 2. *He gathered together all the Ancients of Israel, and all the Princes of the heads of the families of the Children of Israel into Jerusalem, to bring the Ark from the City of David, which is Sion.* See here this most stately and goodly Procession to bring the Ark. *And all that were gathered before the Ark sacrificed Sheep and Oxen, which could not be told nor numbered, for multitude.* v. 6. And God graced this Procession and Translation of the Ark by a miraculous Cloud, filling the house of our Lord, *so that the Priests could not stand to minister by reason of the Cloud,* v. 14. Laugh not then at our Processions made in Translations of Relicks, this being done for the Ark. Now of other Relicks, 2 *Kings* 2. v. 13. *Elizeus took the mantle of Elias, he smote the waters the second time, and they were divided this way and that way, and Elizeus passed over.* Do you not see how *Elizeus*, yea rather how God honoured by a stupendious Miracle, *the*

Cloak

Cloak of Elias? No wonder then Saints Bodies should be more graced with Miracles than their Garments. Read what followeth there, Chap. 13. v. 20. *Elizeus therefore dyed, and they buried him. And the Bands of the Moabites invaded the Land the same year. And it came to pass as they were burying a man, behold they spyed a Band of men, and they cast the man into the Sepulchre of Elizeus* (anciently they buried in the open fields, making Caves, and Grottes capable of more Bodies) *And when the man was let down, and touched the bones of Elizeus, he revived, and stood upon his feet.* And will you be still scoffing at us for devout touching of Saints Bones, when so casual a touch caused so great and stupendious a good to that man, as was the restoring of his life? Note also how God honoured *Elizeus* his Bones by so miraculous an accident.

2. Now to joyn the new Testament with the old: I find that for keeping with all reverence, and rich inshrining of Relicks we read thus, *Heb.* 9. 4 *In the*

the which (Ark) was a Golden Pot having Manna, and the Rod of Aaron that had budded, and the Tables of the Covenant. And these Relicks (so honourably placed in Gold and in the Ark) were by consequence all hid by *Jeremy* with it, and in it. And so after the Captivity thus being miraculously found were, with all Pomp, placed in the Temple, which was restored by *Zorobabel*, and amplified by *Herod*; and there they remained till *Jerusalem* (under *Titus* and *Vespasian*) was destroyed, and had not left a stone upon a stone. This is most to be noted, because Protestants scoff so much at us for believing the wood of the Holy Cross, and many such Relicks to be preserved for so many years uncorrupt. Indeed (tho' this be no part of our faith) the probability of it is hence invincibly confirmed. For the Tabernacle, and all things pertaining to it was finished about the year of the World 2485. Now Christ was born after the year of the World 4000. He lived thirty three years,

and

nd forty years after his death *Jeruſa-m* was overthrown; ſo that the Ark nd Tabernacle with their Veils and urtains, and other appurtenances, la-ed well near 2000 years uncorrupt, nd ſo the Rod of *Aaron*, ſo much in-erior to the Croſs, and the Table of the aw, yea and the Manna it ſelf, though o corruptible by nature, that, what was athered one day, would grow full of Worms the next day, unleſs it were the abbath. No wonder then many Re-icks ſhould keep, and be reverently kept ince Chriſt's time, which is far ſhorter han the ſpace which theſe Relicks were kept, as appears by St. *Paul.* Let us go on.

3. What Relick meaner than the latchet of a ſhoe? and yet St. *John* Bap-tiſt (the greateſt Prophet which had ri-ſen) ſaid truly, *Joh.* 1. 27. *Whoſe ſhoes latchet I am not worthy to unlooſe.* For the relation it had to Chriſt. With what reverence think you, would a St. *John* Baptiſt have touched that poor leather thong? Hence that devout Woman,

Matth.

Matth. 9. 21. *If I may but touch his Garment I shall be whole. And Jesus turning him, and seeing her, said, Thy faith hath made thee whole.* The faith therefore, in this devout touch, was not Superstitious. Note here how the cure was wrought by this exteriour touch with interiour faith, see *Mark* 5. 30. *Luke* 8. 46. who Chap 6. 19. saith *The whole multitude sought to touch him. For vertue came out of him, and cured all.* We indeed touch the Relicks with Faith and Reverence, but the virtue by which any favour is granted, comes from the Saint whose Relicks we touch, God giving him power to assist us for our devout recourse to him. Hence *Apoc.* 2. 26. *He that shall overcome, and keep my words to the end, I will give him power over the Nations.* He shall have power to help even whole Nations, but he shall have this power given by me, *I will give him*, &c.

4. Note also that the very manner of applying other things to touch Saints Bodies, and, after they have touched them,

em, to apply them with Devotion (a ing moſt jeered at by our Adverſaries) notwithſtanding a thing recommended to us in Scripture, propoſing the Example of the firſt and beſt Chriſtians this point, *Acts* 19. v. 12. *There were alſo brought from his* (Paul's) *body Napkins, or Handkerchiefs upon the ſick, and the Diſeaſes departed from them, and the wicked ſpirits went out.* Do not then blame us for hoping to obtain ſome Bleſſings by wearing Saints Blood or Bones, or other Relicks which commonly have a far greater relation to them than thoſe Napkins, or Handkerchiefs had to St. *Paul*, meerly in reſpect of a ſimple touch of his Body, unleſs you dare venture to ſay that it is more to touch a Saints Body, when his Soul liveth in it, than when his Soul lives with God in Heaven. I pray tell me what hath a thinner relation to man, than his ſhadow? Or what Apprentice Painter of one days ſtanding, will not be able to make a better Image of ſuch a man than his ſhadow is? And yet the firſt and pureſt Chriſtians

ans did hold the very ſhadow of Sain
in great veneration, either becauſe it was
kind of picture of them, or had ſome ſma
relation at leaſt of them. And God confi
med their Devotion by a world of Mira
cles, *Acts* 5. 5. *Inſomuch that they di
bring forth their ſick into the ſtreets, an
laid them in Beds and Couches, that a
leaſt the ſhadow of* Peter *paſſing by, migh
overſhadow ſome of them.* Our Bible
have, *that they all might be delivere
from their infirmities.* Which it ſeem
they ſhould not have been, though they
had been nearer to him on the other ſide
on which the Sun ſhined. Note here, tha
there being ſo great a reſort of all, and al
being cured, ſurely many came devout
ly from remoter parts to enjoy this fa
vour. Blame not then our Pilgrimages
to his Body it ſelf at *Rome* where he is in
terred, being the Scripture ſheweth ma
ny to have come to his very ſhadow to
obtain help.

5. The Point following hath ſo great
connexion with this preſent Point, that
as we deſire the Reader to note all here
ſaid

laid for proof of that point, ſo, we deſire him, for further proof of this point, to have recourſe to what ſhall be ſaid in the point following. And particularly in both theſe points we earneſtly intreat our Adverſaries to obſerve, how many, and how ſtrong Texts we bring from our doctrine in theſe points, and how few, and how weak proofs they can bring out of Scripture to the contrary. It is a ſhame to them to apeal to Scripture in theſe points, or to ſay they will reform our Errors in them by clear Scripture, which is here ſo clear againſt them.

The

The XLII. Point.

Some places are more holy than others, and therefore laudably make Pilgrimages *and* Processions *to such holy places.*

1. OUt of Holy Scripture it is evident, some places were more Holy than others, and for that respect choice was made of such places to perform the best acts of devotion. The great Patriarch *Abraham* had digged a Well, and there called upon God by that solemn Oath which he made to *Abimelech*, Gen. 21. 31. *Wherefore he called that place Beersheba, that is, the Well of the Oath.* This is the place of which it is said, Gen. 26. 23. *And he* (Isaac) *went up from thence to Beersheba. And the Lord appeared to him that night, saying, I am the God of Abraham, I will bless thee, and multiply thy Seed for my* (dead) *Servant Abrahams sake.* Hence the Well was accounted a sanctified place.

And

And you ſhall find in the 46 chap. v. 1. that *Jacob* (or *Iſrael*) many years after taking his Journey *with all things that he had* (towards *Ægypt*) *came to the Well of the Oath, and offering there Sacrifice to the God of his Father Iſaac* (who there as I ſaid, appeared to Iſaac) *he heard God by a viſion in the night, calling him*, &c. You ſee *Jacob* with all his Children beginning his Journey with a Pilgrimage to this holy place; you ſee that purpoſely he makes choice of this place to offer there Sacrifice. You ſee God in this holy place favouring him with a heavenly Viſion, as he had done his holy Father *Iſaac* in the ſame place. Doth not then God make choice of ſome particular place rather than of others?

2. The place where God appeared, is to be called and held holy. So *Exod.* 3, 5. God out of the burning Buſh to *Moſes*, ſaith, *Draw not nigh hither, looſe off thy ſhooe from thy foot; for the place wherein thou ſtandeſt is holy ground;* to wit, made holy, and ſanctified by the preſence of God, or rather of an Angel, ſent

as God's Ambassador. For *Acts* 7. 30. St. *Stephen* saith, *There appeared to Moses an Angel in the fire of the flame of a bush, saying, Loose off thy shooe, for the place wherein thou standest is holy ground.* Whence it was the transitory presence of an Angel appearing for that so short a time, which did sanctifie this place, and make respect and reverence due to it upon that account. Therefore, by good consequence, the permanent abode of a Saints Body, resting in such a Monument, may do the like; that is, may sanctifie this place. This is also made evident by the mouth of that Angel, who exacted reverence to be done in the place where he appeared, *Josh.* 5. saying to *Joshua*, *I am the Captain of the Hosts of our Lord, loose thy shooe from thy feet, for the place wherein thou dost stand is holy.* The ordinary common field of *Jericho* was, by the Angels presence, made so holy that it was indecent to tread upon it with a shooe. Wherefore those who come barefoot to the Bodies of Saints, commit no superstitious excess in devotion.

3. More

3. Moreover, ſome places are far more holy than others. There was a place in which the Propitiatory or Mercy-ſeat ſtood, called *Sancta Sanctorum*, the Holy of Holies, or the Holieſt of all; to which place, for reverence to it, none approached *but the High Prieſt alone once a year, not without blood*, Heb. 9. 7. Thus offering Sacrifice always when he entred this ſo holy a place, which is the higheſt act of worſhip. And, becauſe Sacrifice was the higheſt act of worſhip, God would not permit that to be performed in any ordinary holy place. But he thus commanded the people of *Iſrael*, Deut. 12. 5. *To the place which the Lord your God ſhall chooſe out of your Tribes to put his Name there, even unto his habitation ſhall you ſeek, and thither ſhall you come, thither ſhall you bring your Burnt offerings and Sacrifices*; where I note that this place is called *his habitation*, or dwelling place. In which ſence ſome Catholicks may ſay, *Our Lady dwells at Sichem or Loretto*, for the choice God hath made of thoſe places in order to be-

ſtow favours and graces to ſuch as there implored our Ladies aid. Note alſo that verſe 26. How far off ſoever they lived, God commands *the things ſacrificed and vowed to our Lord to be all offered here.* So that Pilgrimage to this holy place, did always accompany this holy Offering. His command doth juſtifie the Holineſs thereof.

4. Yea becauſe the Temple of *Solomon* (which was the place choſen) was the place thus ſanctified, and made ſo peculiarly holy, the very ordinary Prayers which men made, when they came in Pilgrimage to this place, and made them there, were upon that account, more pleaſing to God, and ſooner heard by him. For 2 Chron. 6. 19. *His eyes be open upon this houſe night and day, upon the place whereof thou haſt ſaid that thou wouldſt put thy Name there, to hearken to the Prayer which thy Servant prayeth TOWARDS THIS PLACE: hearken to the ſupplication of the people made Towards This Place.* And the next verſes are all full of Bleſſings begg'd

for

for them, who ſhall pray, or make ſupplication, or ſpread forth his hands *in this Houſe*, v. 24, 29. Wherefore for eaſier obtaining of all theſe Bleſſings, a Pilgrimage to this place was uſually undertaken. For a Pilgrimage is nothing elſe, but only a going to ſome holy places for Devotion. Thoſe who could not go to the Temple, or *Jeruſalem*, would at leaſt turn themſelves toward theſe places when they prayed, as we ſhall preſently ſee *Daniel* did.

5. At the firſt bringing of the Ark into the Temple there was a moſt ſolemn Proceſſion made, 2 *Chron.* 5. by the *King*, *Solomon himſelf gathering all the Ancients of* Iſrael, *and all the Princes of the Tribes, and the heads of the Families of the Children of* Iſrael *to bring the Ark of the Covenant from the City of* David. From that place then the Proceſſion began, the Prieſts and Levites carrying the Veſſels of the Sanctuary, and at the People in Mount *Moria* the Proceſſion ended, with Sacrifices without number.

6. Pilgrimages to this place, and Processions at the same time were used by the most holy Kings of the *Jews*. So 2 Chron. 20. v. 3. *The most pious King* Josaphat *feared, and set himself to seek our Lord, and proclaimed a Fast through all* Juda. *And* Juda *gathered themselves together to ask help of our Lord.* Then v. 13. *All Juda stood before the Lord with their little ones, their Wives, and their Children.* For with them, they all came up in Pilgrimage to this Place, here making this so solemn supplication. And God upon the very place propheſyed Victory to them. And *Josaphat* the next day caused a Procession of Singers to the Lord to go before his Army singing that Psalm, *Praise the Lord. And when they began to sing Praises, our Lord turned the Ambushments upon themselves.* Lo here the Pious Procession favoured from Heaven with a stupendious Victory. For they not fighting one stroke, their Enemies by their own Swords lay dead, in so great a number, that *for three days they*

could

could not take away the ſpoils for the greatneſs of the prey. Verſe 25. And verſe 28. The fourth day *they entred into* Jeruſalem *with Pſalteries, and Harps, and Trumpets into the houſe of our Lord.* Thus by a Pilgrimage and Proceſſion, returning thanks for ſo great a Victory got purely by a Pilgrimage, and Proceſſion accompanied with Faſting and Prayer, as we uſually accompany our Pilgrimages and Proceſſions. How often do Proteſtants read theſe places, and for want of practice in theſe Devotions, never underſtand them or note them?

7. Again, What ſhall, or can they ſay to that pious fact of *Naaman*, general Captain of *Syria*, cleanſed from his Leproſie by waſhing *ſeven times in the River Jordan.* God preſcribed the Waters of the Holy Land for his Cure, though he had better in his Country, as he ſaid, 2 *Kings* 5. 12. But it is for a far other reaſon why I ſpeak of *Naaman*: It is becauſe being heartily converted by this Miracle, and reſolved to ſerve only the God of *Iſrael*, he ſaid to *Eli-*

zeus, v. 17. *Shall not then, I pray thee, to thy Servant be given two Mules burthen of Earth. For thy Servant henceforth will offer neither burnt-offering nor ſacrifice, but unto the* Lord. Where I obſerve, that he apprehending how hard it was for one of his quality to come in in Pilgrimage to *Jeruſalem*, and Sacrifice there; and knowing himſelf (becauſe he was a ſtranger) to be licenſed to Sacrifice elſewhere, would notwithſtanding carry the Earth of that Holy Land (a Land choſen by God for his ſervice) that upon the holy Earth he might raiſe an Altar, and ſo do his Devations in a holy place, as well as circumſtances permitted. Yet how do our Adverſaries ſcoff at us, if we bring a little Earth from about our Lord's Sepulchre, or Mount *Calvary*, upon which he ſhed his Blood, more ſanctifying that Earth than ever Earth was ſanctified? When *Daniel* was Captive, and could not go to the Temple to pray, yet *His windows being open in his Chamber towards Jeruſalem, he kneeled upon his knees thrice a*

day,

day, and prayed, and gave thanks to his God, as he did afore time, Dan. 6. 10. Behold, this was his usual Devotion, to turn towards a Holy place and pray, when in his body he could not go thither.

8. In the New Testament you have, *Matth.* 2. the three Sages or Kings, coming an exceeding long Pilgrimage to adore, in Personal presence, our new-born Saviour, although they knew full-well that he did as well see and hear all the respect, and devout Prayers performed to him by them in their own Countries, as far off as they were; yet they *personally* would shew their respect, by waiting on him in person. So we Catholicks personally will honour St. *Peter* in presence of his Body at *Rome*, by going to that end so long a Pilgrimage: although we full-well know he could hear our Prayers made at our own Houses, yet we know those Prayers to be more acceptable to him (as hath been formerly shewed concerning Prayers made in Holy places) especially when those

those Prayers receive so great force from so painful and devout a Pilgrimage. Again, in the New Testament you have also, *John* 12. 20. *That there were certain Greeks, who came up to worship at the Feasts.* These Greeks were not oblidged to the Jewish Law; but their Devotion exhorted them to this long Pilgrimage. And though they were by Birth descending from the Gentiles, yet their coming to Worship makes it evident that they were true Believers. Now, that this their Pilgrimage was grateful to our Saviour, it appears by his divine Providence, ordering things so that they should be introduced in, to see him at such a time as a voice came from Heaven saying, I *have glorified it* (thy Name) *and again* I *will glorifie it*, v. 28. Likewise *Philip*, by Gods special Providence was sent to instruct, convert and baptize that noble Eunuch of *Candace*, Queen of *Æthiopia*, who was come to *Jerusalem* to adore, though he lived as far off as *Æthiopia*. A greatful Pilgrimage to God, though not commanded him by

God.

God. See *Acts* 8. v. 26. Evident therefore it is, that ſome places are to be held more Holy than others, and upon that account we do laudably go in Pilgrimages to them; that is, we go to them for Devotions ſake, to do our beſt duty to God in thoſe places. Again, becauſe our Saviour was transfigured on Mount *Tabor*. St. *Peter* calls that Mount a *Holy* Mount, 2 Pet. 1. 18 *When we were with him in the Holy Mount.* So ſay I, becauſe our Saviour was ſo diſfigured at Mount *Calvary*, and all beſprinkled that place with his Sacred Blood, that is alſo a *holy Mount*. And far more gratful to God be all the Devotions which are made in that Holy place.

9. There is a memorable paſſage of *John* Ch. 5. v. 2. to confirm all that hath been ſaid, or that is bel eved or practiſed among us in this Point. *For there is in Jeruſalem by the Sheep-market, a Pool having five Porches, in theſe lay a great multitude of Perſons, blind, lame, withered, expecting the ſtirring*

of

of the water. And an Angel of our Lord descended at a certain time into the Pond, *and the water was stirred; and he that had gone down first into the pond after the stirring of the water, was made whole of what infirmity soever.* Interpreters affirm this great and constant Miracle (which was true, tho' the former Scriptures never did set it down) to have therefore been given to the Water of this Pond (which made so great recourse of Pilgrims to that Place) because the Carkasses of the Sheep sacrificed in the Temple were washed in this pond, or else because the Blood of them did run into it. Shall not the Blood of Martyrs, sacrificed for Christ more sanctifie any place where it was shed, than the Blood of Sheep sacrificed in his honour? Scarce any Relick hath less relation to the person whose Relick it is, than this miraculous Pond had to that great Lord, to whose honour these Beasts were sacrificed. Yet this Pond had an Angel of God deputed to look after it. The Miracle was constant an infallible; and so

no

no wonder a great multitude of persons came from remote places in Pilgrimage to this place: so also many came or were brought even to St. *Peter*'s Shadow, as we noted in the former Point, *n.* 5. His Bones and other Relicks have a far stricter Relation to him, than his Shadow.

10. Let no Man think that Miracles now cease. All *England* knows that our Kings, by touching with certain Ceremonies, cured, and still cure *The Kings Evil*; and all *France* knows their Kings do so to this day: The first for Saint *Edward*'s sake, the other for Saint *Lewis*. Our Saviour speaketh home when he saith (and he saith it without limitting any time) *He that believeth in me, the Works that* I *do he shall also do, and greater than these shall he do*, John 14. v. 12. Believe to find no true Belief, where there be no true Miracles. Christ himself of himself saith, John 15. v. 24. *If I had not done among them Works which*

no

no other Man did, they had not had ſin. To wit, the ſin of Incredulity. No Sin therefore is it to reject *Luther* and *Calvin*, and all ſuch new Teachers as never did Miracle.

The

The XLIII. Point.

That we laudably keep Feasts in the honour of Saints.

1. THese Feasts to many seem to have no ground in Scripture, and therefore not to be kept, but to be esteemed unwarntable. Yet we say first, The Apostles may have instituted several Feasts of our Lord, and our Lady, though they thought that they sufficiently recommended them to posterity upon the warrant of Tradition only. For they knew, that upon Tradition only the *Sabbath* had been kept from the beginning of the World until *Moses*, that is, for 2400 years. After which time *Moses* did first set down in writing this Command. Yet at the very beginning of the World, Gen. 2. 3. *God blessed the seventh day, and sanctified it.* See the second Point, n. 2 And thus we know, by Tradition only, that we

are

are not any longer to keep the seventh Day, though God had sanctified it; but that we are to keep the Sunday in honour of his Resurrection, which is the eighth, and not the seventh Day.

2. Now, it is a strange thing that we should be appointed by the Apostles, to keep weekly a Feast in honour of that Day of the Week on which Christ did rise, and yet should not be appointed to keep the Feast of the Resurrection it self. The Jews kept their *Pentecost*, for having received God's Law in written Tables. And shall not Christians keep a *Pentecost* for having received the Law of Grace first divulged, and written in Mens hearts at the coming of the Holy Ghost. If the Resurrection of Christ be a Mystery so great, that one day every week should be kept through the whole year Holy-day in honour of it; shall Christs Ascension be so far inferiour, that no one day in a year (and consequently no one in an age) is to be kept in memory of it? Had the Jews reason to keep the Feast of Tabernacles, because God preserved them li-

ving

ving in Tabernacles forty years in the Wilderness (a benefit belonging only to their Fathers.) And hath not the Church reason to institute a Feast in the honour of Christ coming to live in the Tabernacle of our Flesh at his Nativity? And another Feast in memory of his giving us, under the shape of Bread, his Body to remain in all the Tabernacles of our Churches, and to enter so often into the Tabernacles of our Breasts; both inestimable Benefits to us personally, and also to all our Posterity? Had the Jews all reason to keep a Feast of Assembly, or Collection, in gratitude for the peaceable possession of the Land of Promise, and have not we more reason to keep the Solemnity of all Saints (our most holy Fathers who now are in peaceable possession of the *Land of the Living*, and the *inheritance of Christ*, and from thence afford us help and assistance to come thither? Had the Jews sufficient reason to keep the *Feasts of Trumpets*, (Numb. 29. v. 6.) in grateful memory that their Father *Isaac* was freed from being sacrificed by

Abraham, God sending a Ram to be sacrificed in his place (and therefore they always offered a Ram in that Feast) and hath not the Church sufficient reason to keep a less solemn Feast, in grateful memory that our *chief Patriarch, and Head of our Church, St.* Peter was freed, when *Herod* intended bloodily to Sacrifice him to the good Pleasure of the *Jews*, and when *Prayer was made to God, without Intermission by the Church for him*, Act. 12. 5. *An Angel of our Lord was sent the Night before* Herod *would have brought him forth to deliver him*, as well as to deliver *Isaac*, now upon the Point of being slain. This I bring, because many wonder that we keep a Feast (though less solemn) of St. *Peters* Chains and of his Delivery from them. As for the Feasts of Martyrs, because to them it is a greater benefit to suffer all torments and consummate them by Death it self than to be freed by Miracle from them the Church hath all reason to solemnize the days, upon which God glorified these blessed Martyrs by enabling them, first

to undergo ſuch exceſſive Torments ſo courageouſly, and then crowned them with immortal Bliſs after their Victory. The Jews alſo, beſides theſe Solemnities here mentioned, and beſides their weekly Sabbath had divers other Feaſts; yea, every *New Moon* brought them at leaſt one Solemnity. And will you think that Gods Church can have no Reaſon nor Authority to appoint any other Feaſt than the Sunday?

2. I will therefore farther ſhew you out of Scripture, that beſides the Feaſts appointed by God in Scripture, other Feaſts have been ſupperadded laudably by the Authority of the Church. By which will appear her Authority to do this, when ſhe judgeth it expedient. The Law preſcribed the Solemnity of *Azymes*, or of Unleavened Bread, to be kept but ſeven days. Yet upon a peculiar occaſion it ſeemed expedient to the Church (then aſſembled) to add ſeven more, ſo ſaith the Scripture, 2 *Cron.* 30. 23. *The whole Aſſembly took counſel to keep other ſeven days, and they kept*

other seven days. And the Scripture adds (v. 27.) in commendation of this great piety: *And the Priests and Levites blessing the people, their voice was heard & their prayer came up to his Holy habitation of Heaven.* For as in Holy places so in holy times Prayers are more effectual, as here they were in a time made holy, or set apart to God's Service, by the Authority of the Church only.

3. Again, *Esther* 9. 20. upon the like Authority it pleased the Jews, *to establish this amongst them, that they should keep the fourteenth Day of the Month* Adar, *and fifteenth day of the same yearly. As the days wherein the Jews rested from their enemies, and the Month which was turned to them from sorrow to joy. And the Jews undertook to do this.* And v. 27. *The Jews ordained, and took upon them, and upon their seed, and upon all such as joyned themselves unto them; so as it should not fail, that they would not keep these two days, according to their appointed time every year.* Why? Did any Scripture command

mand this? No; but the Church did put this obligation upon it self. *The Jews* saith the Scripture *took upon them-selves and their seed.* Christ's Church had no less Authority in this kind, than the Jewish Church had, to impose an obligation upon *her self, and her seed, and upon all that will be joyned to her Religion.* We read also, that because the Church so judged it expedient, a perpetual Feast with an Octave (that is, lasting for eight days) was instituted, *Macc.* 4 56. without any peculiar warrant from Scripture besides the common warrant of holding that warrantable which the Church appointed. Now if the Books of *Maccabees* be not true Scripture (as we hold them to be) yet at least, according to our Adversaries, they contain a faithful Ecclesiastical History, in which (in the place cited) it is recorded, *That they kept the dedication of their Altar eight days.* Moreover, v. 59. *Judas* then High-Priest) *and his Bretheren, with the whole Congregation of Israel, ordained,*

that the days of the Dedication of the Altar should be kept in their season, from year to year, by the space of eight days, from the five and twenty of the Month Casleu (that is, *November*.) This Feast was kept by the Jewish Church until our Saviours time, & that without warrant of Scripture yea our Saviour himself observed it. For so we read, *Joh.* 10. 22. *And the Feast of the Dedication was in Jerusalem, and it was winter.* I know the Feast of the Dedication of the Temple restored, 1 *Esd.* 6 was in *February*, and therefore in winter. But this being the winter before his death, it could not be in that part of the winter which was spent as far as *February*; because our Saviour is there by St. *John*, and by the other Evangelists said to have done more than could be done between *Febuary* and the 25*th* of *March*, upon which he suffered death. So that *Beza* himself in his Annotations upon this place of St. *John*, confesseth this Feast (which our Saviour kept (to have been the Feast we speak

of.

of. A great proof also of using Prayer for the Dead. For had the Institutor of this Feast (who in that Book is recorded to have used Prayer for the dead;) had he, I say, been superstitiously given, Christ would never have kept a Feast of his Institution. Note here also, the warrant for Feasts of Dedications so usual in our Church, yet so unheard of among Protestants.

The XLIV. Point.

That we laudably obſerve Faſts, Saints Eves, and other Days.

1. OUt of the former Point we make this ſtrong Argument: The Church hath power to oblige her Subject to keep ſuch and ſuch Feaſts, as hath been proved; therefore ſhe hath the power to oblige her Subjects to keep ſuch and ſuch Faſting days, for the Scriptures ſpeak univerſally of this Obedience, requiring of us carefully *to hear the Church*, Matth. 18 17. and ſaying, *He that heareth you, heareth me, He that deſpiſeth you, deſpiſeth me*, Luke 10. v. 16. As alſo, *Obey them that have the Rule over you, for they watch for your Souls*, Hebr. 13. 17. Yea, though *Scribes and Phariſees* ſhould (by lawful ſucceſſion) *ſit upon the Chair of Moſes*. Chriſt himſelf will bid us, *There-*

fore

fore do all what ſoever they command. All therefore what ſoever they bid you obſerve, that obſerve and do. Matth. 23. v. 2 And if you ſay, That we muſt obey only, when they bring clear Scripture, you are refuted by the former Point, where you ſee ſo many Feaſts commanded without clear Scripture, which did no where appoint thoſe Feaſts. She then may command Faſts, not commanded by Scripture.

2. And now I will ſhew you Faſts to have been commanded by the Church upon a day not appointed in Scripture, but only by the appointment of the High Prieſt, or Church. So *Joſaphat proclaimed a Faſt to all Judah*, 2 Chron. 20. v. 3. So *Joel*, Chap 1. v. 14. exhorts the Church to command an extraordinary Faſt; *Sanctifie ye a Faſt.* Alſo upon a day not commanded by Scripture, *Eſdras* the High Prieſt commanded a Faſt. *And I proclaimed a Faſt, that we might be afflicted before the Lord our God*, 1 Eſd. 8. 21. *And we faſted and beſought our God for this, and he was in-*

intreated of us, v. 23. And Esth. 4. 16. *Gather together all the Jews, and fast ye for me, and neither eat nor drink three days, night nor day.* And it was done according as it was commanded: And *Hest.* 9 27. *The Jews ordained and took upon them, and upon their seed, so as it should not fail they would keep these two days (of Fast) every year.* And v. 31. *They decreed for their selves, and for their seed, the Fastings and their Cry.* For *fasting* and *crying* to our Lord were fitly then appointed to be observed in the Vigil or Eve of this Feast, as we usually fast in the Vigils of our Feasts; for devout Fasting best disposeth our mind to Devotion the next day. Moreover, you Protestants teach there be no Councels given us by God, but only Precepts: If this be so, God himself commands you to fast, when he saith, *Joel* 2. 12. *Turn ye to me with all your hearts, and with fasting, and weeping, and mourning.*

3. We fast on Ember-days, because those Days be deputed by the Church,

to

to ordain and consecrate new Priests and other Ministers of the Church. And it is Christ's Command, Matth. 9. v. 38, *Pray the Lord of the Harvest, that he send forth work men into his harvest.* To obey this Command the more perfectly, and to make our Prayer, poured forth for so important a Blessing, the more effectual, the Church with this Prayer joyneth three days Fast. So of the most Primitive Church we read, Acts 13. 3. *When they had fasted, and prayed, and laid their hands on them, they sent them away* (to wit, *Barnabas* and *Saul;*) *so they being sent by the Holy Ghost departed.* And Chap. 14. 23. *When they had ordained them Elders* (*Priests*) *in every Church, and prayed with fastings, they commended them to the Lord.*

4. Moreover, by our fastings in each one of the four Seasons of the year, we consecrate those Seasons and our Lives to God, and more effectually petition for his Blessings in, and at all Seasons. We fast on Fridays, because our Saviour died upon a Friday. And because he re-

intreated of us, v. 23. And Esth. 4. 16. *Gather together all the Jews, and fast ye for me, and neither eat nor drink three days, night nor day.* And it was done according as it was commanded: And *Hest.* 9 27. *The Jews ordained and took upon them, and upon their seed, so as it should not fail they would keep these two days (of Fast) every year.* And v. 31. *They decreed for their selves, and for their seed, the Fastings and their Cry.* For *fasting* and *crying* to our Lord were fitly then appointed to be observed in the Vigil or Eve of this Feast, as we usually fast in the Vigils of our Feasts; for devout Fasting best disposeth our mind to Devotion the next day. Moreover, you Protestants teach there be no Councels given us by God, but only Precepts: If this be so, God himself commands you to fast, when he saith, *Joel* 2. 12. *Turn ye to me with all your hearts, and with fasting, and weeping, and mourning.*

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4. Moreover, by our fastings in each one of the four Seasons of the year, we consecrate those Seasons and our Lives to God, and more effectually petition for his Blessings in, and at all Seasons. We fast on Fridays, because our Saviour died upon a Friday. And because he re-

remained dead all Saturday, we abstain from Flesh upon Saturdays. Christ said expresly, *Matth.* 9. 14. *That after the Brid-groom should be taken from his Disciples* (as he was at his Passion) *then they should also fast*, as much as the Disciples of St. *John*, and the *Pharisees* did. And there the Scripturs saith, *They fasted often.* And you know the proud *Pharisee* braggs, that he *fasted twice a week.* No wonder then, that the Church thought this measure at least expedient for us. She also knew, by Scripture, that it was expedient *to keep under our Body, and bring it into subjection*, 1 Cor. 9. 27. *And to approve our selves in watchings, and fastings*, 2 Cor. 6. 5. *And to give our selves to fasting.* 1 Cor. 7 5. For this reason it was that St. *John*, the greatest of Prophets, taught his Disciples to fast often, Matth. 9. 14. Our new Prophets teach their Disciples to scoff *at fasters often.* Moreover we, who sin *daily*, have but too much need to fast *weekly*, so to satisfie for our sins, to which effect how much

much Faſting availeth I declared *Point* 24. *num.* 6. Now there being ſo great good in faſting, and all Gods greateſt Saints having practiſed it ſo much upon this account, (as I ſhewed out of Scripture, *Point* 23.) it is a wonder, that among our ungodly Saints; even *Good-Friday* it ſelf (on which we received a greater benefit than ever Mankind received) ſhould have no more notice commanded to be taken thereof, than if Chriſt his death belonged not to us.

5. We faſt the Eves of ſeveral great Feaſts, ſo to be the better diſpoſed to Prayer the next day. By Faſting alſo we imitate and excite thoſe Saints to help us whoſe Feaſt we ſolemnize; thus more honouring them, and more powerfully imploring their Interceſſion by Faſting, joyned with our Prayers. We faſt for forty days in *Lent*, for even the moſt Ancient Fathers called this Faſt an *Apoſtolical Tradition.* And ſurely, if the Apoſtles had not, together with the other practices of our Religion, delivered alſo this practice of faſting for forty days

days (the like may be said of fasting weekly) no man afterward could have had sufficient Authority, and this through the whole multitude of Christians, to make them all believe themselves to be obliged to fast often. Men love their belly too well to be brought so easily to such an insufferable burthen as this seems to many. Nothing but a strict Command of an undoubted Authority could have made all Christianity accept of this great Fast with that rigour, which *Luther* found in the whole Church at his time. Some Protestants venture to say, That Pope *Telesphorus* (who lived *Anno Dom.* 141.) was the first that commanded this Fast. They should have said, He was the first that by written Law commanded the more exact observance of this Apostolical Tradition, which by some Mens neglect was grown to be less observed; If they make him the first Introducer of *Lent*, then they must be enforced to confess, that in that Primitive Age the Popes Authority was known so undoubted, and reverently obeyed even

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over all Chriſtendom at that time, and this in a matter which pincheth many ſo hardly, that we ſee here in *England* neither the known Laws of the Land, made by thoſe of their own Religion, nor the Kings Proclamations preſſing thoſe Laws, nor the Penalties enjoyned by them, can prevail half ſo much in this one Nation, as the Authority commanding *Lent* did, in thoſe pure and Primitive Ages, prevail through all Chriſtian Nations. I muſt not end this Point without obſerving, That the whole Church may ſtand obliged to obſerve ſuch and ſuch Faſts, notified to her without any Scripture, by the ſole atteſtation of Church Tradition, delivering this obligation as impoſed firſt by the Apoſtles, or ſuch like lawful Authority. For, from the days of *Noah* until *Moſes* (that is, above a thouſand years) all were obliged thus, *not to eat the fleſh with the blood*, Gen 9. 4. (ſee Point 2. *n.* 2.) A Command made known to them only by Tradition.

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The XLV. and laſt Point.

That we laudably in our Faſts abſtain from certain Meats.

1. OUR Adverſaries finding faſting ſo often, and ſo highly commended in Scripture, and not knowing well how to find fault with it, they turn to pick a Quarrel againſt our manner of Faſting. For upon Faſting days we abſtain from fleſh, and in *Lent* from Eggs, yea from white Meats alſo in ſome places: For we hold that the more afflictive, or laborious the Faſt is (ſo that it be diſcreet) the more perfect it is, of its own nature, as being more ſatisfactory for our Sins paſt; and by more taming of our Fleſh, more preventive of new Sins, and containing a greater Exerciſe of vertue, to the greater Encreaſe of Merit. Not that God delights in our Sufferings, as they are afflictive of us, but becauſe he highly delights in them, as they are ſo many ways benefici

al unto us; hence *Joel* 2. 12. *Turn ye unto me with all your Heart and with fasting.* Now to fast all day, without eating any thing, is a thing over hard to be prescribed by precept, to such a vast Community as the Church is. The Church therefore according to her prudent Charity, hath thus moderated the Matter. *First* that we should fast till Noon, or thereabout without Eating any thing that may break our fast. *Secondly*, that the Meat we then eat, be not of Flesh, which being more nourishing, doth also nourish Temptations. *Thirdly*, that at night we eat no Supper; but a light Collation is permitted, for fear our nights rests should otherwise be lost, with prejudice of health. Other fasts be less strict, and be rather to be called days of abstinance, as *Saturdayes* are, in which we only abstain from Flesh. But other Fasts we have yet more rigorous, as from Eggs, and all that is made of Eggs; from white-Meat, which no one (who hath the Sense of Feeling) can deny to be a very considerable ad-

dition to the auſterity of Faſting.

2 This abſtaining from certain nouriſhing and delightful Meats, is peculiarly recommended by Scripture, are eſpecially pleaſing to God. *firſt* the *Nazarites*, *Num.* 6. were obliged to abſtain from Wine: Though Wine were the uſual Drink of their Country, there being no Beer. *Secondly*, *Jeremy* 35. The *Rechabites* in like manner, abſtaining upon command, from Wine, are highly commended by God, and rewarded for it, v. 18. *Thirdly*, (St. *Luke* c. 1. v. 15) *He ſhall be great before our Lord: Wine and ſtrong Drink he ſhall not drink.* *Fourthly*, the ſame great *John Baptiſt* ordinary Food, *was Locuſts and wild Honey.* *Matth* 3. 4. And even of this courſe Food, he did feed ſo ſparingly, that Chriſt himſelf ſaid, *he came neither Eating nor Drinking*, *Matt* 11. 18. *Fifthly*, St. *Timothy* could not be induced *to drink a little Wine in the weakneſs of his Stomach, and his often Infirmities*, untill St. *Paul* (for this reaſon) adviſed him not *ſtill to drink water*.

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1 *Tim.* 5. 22. *Sixtly*, I might add that this kind of Fast is the most effectual to *keep under our Bodies, and bring them into Subjection, lest we become reprobate*, as St. *Paul* said of himself, 1. Cor 9. 27. *Daniel* saith also of himself, *Flesh and Wine entred not into my Mouth for three Weeks.* Dan. 10. 3.

3. Hence we may easily answer our Adversaries objections. *First* then they object *Mark* 7. 15. *Nothing that is without a man entring into a Man can defile him.* For the Sense is this, no Meat of its own Nature, is polluting, or defiling; though to eat Meats that are forbidden, doth pollute and defile the Soul, as the Apple defiled *Adam*'s Soul; as also the taking of Drink in Excess pollutes the Drunkard. And even after our Saviour spoke these Words, eating of Hogs-flesh, would have defiled the Souls of the Apostles. Yea, and the first Primitive Christians should have been defiled by eating *Blood, or Meats strangled.* Not because those Meats were still unclean, but because the *Church*

thought fit, yea and necessary to forbid, at that time, the eating of those Meats, *Act.* 15. 28. *It hath seemed good to the Holy Ghost and us, to lay no further Burthen upon you than these necessary things, that you abstain from Meat offered to Idols, and Blood; and that which is strangled.* So *Gen* 9. 4. For above a thousand years before Scripture, all were oblidged *not to eat the flesh with the Blood*, And this no Scripture then either commanded, or testified; yet, even then, not the meat but the breach of the Churches Commandment would have defiled them, and still defileth us if we eat what the same Church still forbids to be eaten at the times forbidden.

4. *Secondly*, you object, 1 Cor. 10. v. 25. *All that is sold in shambles eat, asking no question for* Conscience. I answer, that the Apostle there only tells them, that though, to eat in the Temple of Idols, that which there is offered up to the Idol, be unlawful, *v.* 28. yet we must not have a scruple of eating what

we see *sold in the shambles*, by asking questions (out of an over timerous Conscience) whether that Ox, or Calf, or Sheep, sold there, were not (before it was brought to the Market) immolated to some Idol? Now what is this to our purpose?

5. *Thirdly*, it is objected, Col. 2. v. 16 *Let no man judge you in meat, nor drink, or in respect of a Holy-Day, or of the New Moon, or of the Sabbath.* I answer, by what is here added *of a New Moon*, it is manifest this Text only speaks of Fasts according to Judaical distinction between meat clean and unclean, all meats being now clean to Christians still, as above, excepting Blood, and *strangled meat*, though sold in the *shambles*, for this is not contrary to that St. *Paul* said, *All that is sold in the shambles eat.*

6. *Fourthly*, and chiefly they object, 1 Tim. 4. 3. *The Doctrine of Devils, forbidding to marry, and commanding to abstain from meat, which God created to receive with thanksgiving. For every*

Creature of God is good, and nothing is to be refuſed which is received with thankſgiving. For as much as concerns our Doctrine of abſtaining from Marriage, we have already anſwered by this Text in P. 10. *n.* 8. We muſt ſee now in what ſence it is *Devils Doctrine to abſtain from meats, which God created.* It cannot be in that ſence, in which the *Nazarites* and *Rechabites* abſtained from Wine, and St. *John* Baptiſt from Wine and ſtrong drink, and from all meats almoſt but *Locuſts and wild Honey, coming neither eating nor drinking*: Or in which St. *Timothy* alſo abſtained from Wine: Or in which all Chriſtians, as then, abſtained from *Blood*, and what was *ſtrangled or offered to Idols.* The abſtinence of the *Manichees* was Devils Doctrine; for they taught to abſtain from meats *which God created.* Becauſe they ſaid that the *Devil, and not God created ſome meats.* Againſt ſuch men St. *Paul*, of all meats without exception, ſaith, *God created them.* To attribute ſuch meats to the Devils creation and therefore to abſtain from them)

them) is to teach the doctrine of the Devils. This doctrine of the *Manichees* was held by divers more ancient Hereticks, as the *Rhemish* Testament sheweth in this place. Again, the doctrine of some Jews was the doctrine of Devils, who taught that still we must make a distinction between meats *clean and unclean*, and abstain from these because the *Law was given by Angels*, and they said that the Angels had revealed, that therefore this Law was still to be kept, even by Christians. But these Angels were Angels of Darkness, and this was truly *the doctrine of Devils*, though disguised in the shape of Angels of light. This is the Interpretation of the most learned *Tertullian*, as I also shewed Point 36. n. 9.

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THE CONCLUSION TO THE *PROTESTANT READER.*

SUppoſing theſe forty five Points have been with attenſion read by thee, it only remains that I ſhould preſs thee to anſwer me ſincerely to this one queſtion, Whether in thy Conſcience, and in the ſight of Almighty God, thou canſt remain perſwaded that we Roman Catholicks have, ſo much as in any one of thoſe Points, held or forth held, any Doctrine oppoſite to clear Scripture? Name that Point, and read over again what we here have ſaid of it; and ſee if thy Conſcience doth not tell thee that we have rather clearer Scripture for it than you for the contrary. Why then are

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we, who did build (in a manner) all the Churches in *England*, and who taught no other Doctrine in them, than what had been delivered us at our firſt being made Chriſtians: A Doctrine found ſo conformable to Scripture, even in theſe very Points, in which we ſtand accuſed by you moſt to contradict Scripture, why (I ſay) ſhould we not ſo much as have one Church left us in one Shire, or Country, with free liberty to teach and practiſe that faith, which hath been taught, and practiſed by all our fore-fathers in this Kingdom, and eſtabliſhed by all the Laws thereof, ever ſince we profeſſed Chriſtianity, until this laſt Age gave birth to ſo many new Religions. And this ſhall be the Concluſion of our Plea.

THE END.